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Merry Christmas to You

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Cover—Three Lions, Inc.

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from December 1 to December 31

Illumination: Christ is born in me. The light
His presence shines in my heart and illumines m
way.

Prosperity: Christ is born in me. He guides m
way to success and prosperity. All my needs a
fulfilled.

Healing: Christ is born in me. He calms m
thoughts and heals my body, and I am strong an
well.

UNITY

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Christ's Birth and Reign in Man

from the writings of

CHARLES FILLMORE

HRISTMAS celebrates the greatest event that ever took place on earth—the raising of the natural man to the superman.

The Lord of this planet and all the archangels, is assistants, shouted for joy when one man out the millions that had peopled the earth achieved e great ideal set for man, Christ consciousness.

The human family is the product of untold ages growth. Cycle after cycle, races have come and ne and left hardly a mark of their existence. We d here and there in caves and buried sands a few ensils or hieroglyphics—all that is left, from an thly viewpoint, of some important civilization.

Why have these great races of the past died and en forgotten? Because they failed to raise the man standard high enough to produce one real n. They may have been like John the Baptist:

"Among them that are born of women there ha
not arisen a greater than John the Baptist." B
they failed to produce one man of the Christ pa
tern, great in the kingdom of the heavens.

God is not satisfied to make men like machine
to be driven at His will. God's men are like Hi
free agents having access to all that exists in H
spiritual kingdom. Millions of seed men are plant
in the garden of God, the human body; they gro
in their freedom and forget their source and di
The husk perishes, but the germ is saved and plant
again and again. The ever-present Spirit hove
over these human plants, ever holding before the
the image and likeness of the perfect man. Ar
when one man out of the millions that have walk
the earth breaks down the ambitions of mortali
and attains eternal life, all the hosts of heaven shou
"Glory to God in the highest,
And on earth peace among men in whom he is we
pleased."

Jesus told Nicodemus that he must be born ane
"of water and the Spirit." Here is a wonderful ar
mysterious prophecy, one that has never been ful
understood by any man except Jesus, because n
other man—so far as our records show—has der
onstrated the divine man. However, many men a
on the way to accomplishing that which Jesus a
complished—the bringing forth in human conscio
ness of God's idea of man.

We may assume that we are God's idea of ma
and such an assumption will help us to the attai
ment, but we must prove our assumption. The o
goal of human achievement is to bring forth Goc

an; that is, to bring forth our ideals of ourselves. Ve all have high ideals; we all see that there are ossibilities in us that we have not developed. In her words, infinite Mind is constantly holding efore us all that we need to fulfill our ideals.

Jesus is not the only man of whom the Jehovah ind said, "This is my beloved Son." That same ind is saying to you in your higher consciousness, This is my beloved Son, in whom I am well pleased; ear ye him." Are you following this beloved Son, e God ideal? If so, you have begun the new birth; ou have started in your mind a process which, rough mental and spiritual co-ordination of your ind with the mind of God, will culminate in the surrection of the image and likeness of God that as implanted in you in the beginning.

We should understand clearly that the image-nd-likeness man existed before Jesus was born. eople of the religious world have been sadly con-sed concerning the character of Jesus. They have entified the man Jesus with the Christ and thereby iled to understand the Scriptures. As related in atthew, Jesus set the Jews straight on this point hen He said to them,

"What think ye of the Christ? whose son is he? hey say unto him, *The son* of David. He saith unto em, How then doth David in the Spirit call him ord, saying,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his n?"

The same explanation of the existence of th Christ before Jesus was born is given in the Gospe of Mark and Luke.

We thus see that Jesus plainly taught that th Messianic principle which He brought forth existe before the personality Jesus came into manifestatior

Christ the "only begotten Son" of God is God idea of Himself. All men are candidates for th high office, the Son of God manifest. "The prize o the high calling of God in Christ Jesus" is not lim ited to any race or any condition of men. Jesus dem onstrated these facts. The most humble circumstance attended His birth, yet He demonstrated the Chris principle by believing in the supremacy of th spiritual mind within and without Himself. Suc demonstration is possible to every man; its accom plishment consists of understanding and adjustin the thoughts of the mind to the law through whic the demonstration is brought about.

Our first experiences in the new birth point th way to another "country," or another state of con sciousness. In the symbology of the Old Testamen Abraham and Jacob were told to go to another coun try. Similarly in your ideals, you begin spiritual to perceive that you need to expand your thought and through faith, you see a new world all abou you—not in the heavens far away, but in the spiritua ethers omnipresent. The world of Spirit all abou you is a realm in which your mind takes a deepe hold in ways that you cannot explain. You begin t believe in what you cannot prove with the sense you believe in your ideals, in yourself, in the Chris within you. This is faith—the outstanding characte

tic of Abraham. As your faith grows in the things nvisible, they become tangible; they become as ngible to your mind as material things are to sight nd to touch. What seemed to the sense consciousess merely a faraway ideal, a daydream of hope, rough faith takes on reality. "Faith is the substance f things hoped for, the evidence of things not seen." he world of the senses is unreal, because it is hangeable, uncertain, unreliable. Thoughts that we ave today may change tomorrow and give us a ew manifestation in the ever-changing outer world f forms.

In the new birth, we study motives when we want know the causes lying back of acts. Mind is the oving power back of every act, and when you miliarize yourself with right ways of thinking, u can solve the problems of your life and show hers how to solve their problems through the superan Christ.

The followers of Jesus have held many different inions concerning the character of Christ. Jesus id to let the dead "bury their own dead." This we terpret to mean that we are to follow Him in the alization that life is continuous, that it is here w, that man can, through the consciousness of the rist within, enter into eternal life, overcoming ath of the body, as Jesus overcame it. Overcomg death of the body is the consummation of the w birth.

Today we are destroying the thing that we do not ant in our world. We find in metaphysics that deal of a thing dissipates it and sends it out of our nsciousness, and that affirmation will bring a thing

into expression. We must use our inner spiritu judgment as we never used it before. We must b reverent. Reverence brings us into unity with th realm of rich ideas. We must have faith; we mu have zeal; we must have power; we must have a the qualities that Jesus had, in the same degree tha He had them. Let us not be afraid that we are sa rilegious in following Jesus literally in all His accom plishments. He said that we should do the thing that He did, and greater things; that we shoul follow Him; that we should overcome as He ove came; that we should be like Him. These are might admonitions. Their fulfillment is easy if only we b lieve them and stick to our faith. "In your patienc ye shall win your souls." When the Christ consciou ness is born in your soul, you will know the tru meaning of Christmas. This birth is not a matte of outward observation, and you may not know ju when it takes place in yourself.

When we perceive the truth that harmony is no a place but a condition of consciousness, the sou begins to purify itself.

Pray for the perfect. Meditate upon the pur Affirm the fearless, and secretly dwell in the plac of the Most High. In imagination see yourself as prince of God. "But we all, with unveiled face b holding as in a mirror the glory of the Lord, a transformed into the same image from glory to glor even as from the Lord the Spirit."

I will fear no evil, for thou art with me.—PSALMS

Yielding Power

MARY L. KUPFERLE

ARE YOU PRESENTLY traveling through a "wilderness" of life and living, faced with difficulty of home or business, challenges of mind or ody, trying to test your faith in God? If so, then ou are ready for a new development of power. ou are ready to develop a tremendous new "yield-g power," the kind of power that will lead you to the peace, wholeness, success, and accomplish-ent you desire.

The 4th chapter of Luke gives us the key to leasing this wonderful power, while it describes e temptations of Jesus in the wilderness, where e was "led in the Spirit during forty days, being mpted of the devil."

Just prior to this, Jesus had received a great iritual upliftment through His baptism by John, hen the "Holy Spirit descended in a bodily form, a dove, upon him, and a voice came out of heaven, hou art my beloved Son: in thee I am well pleased." 'hat a glorious realization! What a great and over-helming benediction! We can imagine the upsurge confidence, assurance, faith, and conviction that ust have filled the Son of God, now grown and ady to work to His Father's glory.

Through the years before this, years of listening, arning, practicing, He had prepared for this time serving God. We know little of what was in His art during that period of development. Outwardly,

His friends and neighbors must have beheld Josep
son learning a trade, living the life of an obedie
and intelligent youngster, a spiritually inclin
young man. What went on in His heart perhaps
one dreamed. Perhaps they had almost forgott
that He was the child who had been acclaimed t
Messiah.

During the long years of preparation for t
great work to come, Jesus must have been awakeni
to a great awareness of the Father's love, love n
only for Himself but for all mankind. He must ha
envisioned and meditated and dwelt on this lo
He, no doubt, used it in common, average, everyd
ways of helpfulness to those about Him. All t
time He was growing "in wisdom and stature," I
listened to the Father within telling Him of th
love. He was learning about this love, its fullne
perfection, magnitude, and possibilities. He mu
have been living it, expressing it during the "sile
years." Only then would He have been ready
merit the great proclamation of universal lo
"Thou art my beloved Son: in thee I am w
pleased."

The love within the heart of the maturing Jes
had reached the point of open acceptance of th
blessing and so overflowed with it that all tho
standing round about felt the very "heaven w
opened" to bring forth the good tidings about t
Son of God.

It would appear through such grace and ben
diction that all should have been smooth sailing f
this dedicated messenger of God. How many tim
do we in our ongoing in Truth seeking feel t

reat blessing of God's love outpouring through our eing? We feel that God so loves us that nothing an daunt or dismay us!

Later on, we are ready for a clearer realization f the power of God within us and we find ourself eing "led in the Spirit in the wilderness." We are nen ready for the journey through a wilderness of emptation that will promote even more good in ur life, even greater awareness of the "power of ne Spirit" within our soul.

This point is where we perhaps deviate from esus' pattern for spiritual progress. We begin to esist the situation or challenge or test. We protest. But God has promised His love, and that good nly is designed for me. I know that I am His child. nd as such, I have a right to freedom from all mitation. Then why am I faced with such a nega-ve experience?"

This is the time once more to heed the admoni-on, "follow me," and to adopt the Jesus Christ ay, which is one of supreme yielding to God rough simple statements of Truth. Instead of rotest, resistance, fighting, and balking against the egative presentations, we are to learn about His iraculous "yielding power." We are to begin elding the right of way to God.

As an example of the effectiveness of such an titude in an average human experience: A short me ago a Truth student found herself faced with e necessity of going through surgery, and this espite her efforts to find healing through prayer one. When this journey through the wilderness emed inevitable, she began quietly to surrender to

God. Through prayer she quietly yielded herself the good she knew was in the experience, to th wholeness she knew was God's will. She travele each step of the way "in the power of the Spirit."

Her husband stated later, "It is the most amazin thing I have ever seen. There was a radiance an glory about her whole physical being during th time that uplifted and blessed the amazed docto and nurses. Her face and body seemed to glov There seemed to be no physical discomfort wha soever. If ever the power of Spirit was seen and fe by all, it was in this situation!"

If you will read the account of the temptatior (Luke 4:1-14), you will see that Jesus' manner wa distinctly one of utter nonresistance to each pre entation of error. His replies to the so-called "devil were quiet but direct. Charles Fillmore calls th "devil" the human or personal ego. "Jesus answered is the wording used to denote the Son of God's man ner of replying to each temptation. This is indic tive of a manner of peace rather than conflict, manner of quietness and order rather than resistanc and rebellion. In this attitude is the yielding pow that overcomes all.

Each time we face a disappointment in life, grief or sorrow, an unhappy condition of any natur we are tempted by the satanic cry of the person ego, "Serve me! Serve me! Serve me!" We ar tempted to serve the appearance, to serve self-pit to serve an image of pain of mind or body, to giv in to selfishness, false appetite, personal ambitio or human force. The human self cries out to b served, calls demandingly for attention above an

eyond God. But the developing Christ nature knows
nat only one is to be served, and yields quietly to
ne One, the Father-God, All-Good.

The yielding is made through quiet statements
f Truth, through a giving up of mind, heart, feel-
ng, emotion, and attention to the One in spite of
ny continuing mutterings, objections, and protests
f the human self. We yield the right of way to
iod, to nothing less, nothing else. We say trustingly
nd faithfully, "All right, God. You take over. I
ield myself wholly to You. I am Yours only. I
ield my all to You."

Now, again read this experience of Jesus and
ou will find something rather surprising revealed
) you, something that will give you upliftment
nd encouragement beyond your former expectations
f good to come through the challenge of your
mptations in the wilderness. This something is:
ll three of the temptations were actually pictures
f good to come to pass in the life of Jesus and
ankind. He was to turn stones into bread when He
d the hungry multitude on the hillside! He was
) prove authority over the kingdoms of the world.
ven for 2,000 years and on! He was to let His body
mple be cast down through the Crucifixion, yet
rove the angels' charge over Him through the
esurrection!

The great and overwhelming truth of this is that
was all to be accomplished through the love and
isdom of God, and to His glory. It was not to be
rough the instruments of self-appetite, self-am-
tion, self-force, the suggested way of the Tempter.
was to come to pass through the yielding of the

human to the divine, a yielding of self to God, yielding of the personal will to universal love.

Likewise, the healing you desire, whatever i nature, is not to come through demand of huma willfulness but through the power of your utmo yielding of self to God. This good goal that yo heart desires to attain is not to be fulfilled becau you insist on it as your birthright but through yo yielding of yourself, your life, and affairs to Go the Giver of all good.

The good that your heart feels is right and divine order will come; however, it will not con by force but through the yielding of your being an your ways to God. The wholeness, the peace, th blessing will come through unconditional surrende utter yielding of yourself to the Father. This was th way of Jesus in the wilderness. It is to be your wa of spiritual travel through life's experiences. It the way of attainment of every good desire of ou heart. Thus shall even the "wilderness . . . blosso as the rose." Thus shall we walk through the wilde ness and come forth as did Jesus, "in the power o the Spirit" and to the glory of God!

PRAYER FOR PROTECTION

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

"Fear Not"

DOROTHY S. LUNDGREN

FEAR THOU NOT, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold ıee with the right hand of my righteousness. Be-old, all they that were incensed against thee shall e put to shame and confounded: they that strive ·ith thee shall be as nothing, and shall perish. Thou ıalt seek them, and shalt not find them, even ıem that contend with thee: they that war against ıee shall be as nothing, and as a thing of nought. or I, Jehovah thy God, will hold thy right hand, ıying unto thee, Fear not; I will help thee."

Fear is a painful emotion caused by a sense of ıpending danger or evil. Usually man fears that hich has yet to come upon him. Job discovered ıat through constant fear he brought upon him-elf the very things he feared.

The thing which I fear cometh upon me,
And that which I am afraid of cometh unto me."

ɔmetimes man is influenced by the fears of others ·ound him, race fear of coming trouble or dis-ıter. By being afraid of something one actually aces his faith in its occurrence! Fear is faith in evil · trouble. It may be called "misplaced faith."

Fear is an adversary, perhaps it is man's only lversary. Fear must be converted into faith in God. ıstead of being hypnotized by the race conscious-ɜss of fear, one can trust in the Lord and in the

power of His might. Remember, "I am with the
By concentrating on trusting in God, fear thoug
are starved out completely. Fear must have the fo
and sustenance of thinking; without thought no
ishment fear becomes nonexistent.

"Be not dismayed, for I am thy God." T
word *dismay* means, "to deprive of spirit, coura
or initiative, especially by an alarming or disc
certing prospect." Do you ever think of how of
you may be depriving another person of his spi
his courage, through your disparaging words
words of ridicule? This is not the thing to do,
pecially when one realizes that in so doing one
breaking the commandment, "Thou shalt not kil
Every time someone kills the enthusiasm of anoth
through words, he is forgetting this important co
mandment. No one needs to be dismayed when
remembers, "I am thy God." No one needs to be
can be deprived of the spirit within him unless
himself believes that he is separated from Spirit. T
Spirit or Christ within man is ever-present, unchan
ing.

Most persons of any age feel the need for
understanding heart, someone to whom they c
pour out their fears, someone who will listen a
offer words of help, of enlightenment, of courag
Young people, particularly the teen-agers, need th
greatly. One young person said, "I believe that a
the troubles of young people would disappear, an
there would be no juvenile delinquency, if ea
teen-ager had someone with whom he could ta
things over, someone who would listen to his fea
and problems and help him." This is a great n

ɔonsibility! Those of us who have lived through ɩese years, who honestly remember the unvoiced eelings of young growing folks, can understand ıis need. The experiences we gain as we travel ırough life can well be important in the growth f other persons. Let us heed this challenge and acept the responsibility and joy of helping others! e a listening ear but remember to ask God for uidance to your answers. By so doing you cannot o wrong.

Most persons go through a period of humanly nowing-it-all. They put up a front, trying to rown their fears and feelings of inability in this attude. One young man in his first job was like this nd was most difficult to teach. Finally his father ame into the place of work and spoke to the young ıan's foreman saying, "I know that my son has a mart aleck attitude. You do not have to keep him ere. If he isn't doing well, fire him!"

The foreman thoughtfully replied, "I don't want ɔ see him fired. I'd rather try to help him. Sure, he hinks that he knows it all, but I was the same way ot so long ago. Maybe in some way, by something say or do, I can help him. I'll try. We'll keep ıim for a while, anyway."

This foreman was accepting a responsibility, acepting a challenge. Through the Spirit of Christ within him, he became a channel for the expression of the words of the Lord, "Fear thou not, for I am with thee . . . I will strengthen thee; yea, I will help hee; yea, I will uphold thee with the right hand of ny righteousness." Righteousness is right-use-ness of Truth. Through the power of the Christ in him and

the right-use-ness of Truth, the foreman began hi work of helping another to overcome fear and t understand his own divinity.

We have nothing to fear when we trust the goo in others, bring it out in the open, and encourage it We have no right to judge unless we judge right eously. Jesus taught this, for He said, "My judgmen is righteous; because I seek not mine own will, bu the will of him that sent me." When one look through the wrongdoing in another, as the foreman did, and beholds the Christ in him, anything i possible.

A man was concerned about the wrongdoing o a friend in his business. He did not condone hi friend's actions but he did see through them into th heart of Christ within him. With a strong feelin that his friend was a fine, wonderful man, he said "I just knew inside of me that this man was honest I said nothing to him about it. Suddenly, for n particular outward reason, my friend stopped hi wrongdoing, and now everything is going beautiful ly!" One man's faith in a friend helped the frien to overcome his fears and strengthened him with th "right hand of . . . righteousness."

"All they that were incensed against thee shal be put to shame and confounded: and they tha strive with thee shall be as nothing," said the prophe Isaiah. A man's enemies are his fears and doubts These become as nothing when he asserts his master through faith in his own indwelling Christ. People outer conditions, circumstances, environment, hav no control over the man who is established in th faith of God.

"For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee." No matter what your problem may be, or how enormous it may seem to you, God will help you, for nothing is too great for Him. Trust in Him and banish all fear by placing your faith in His goodness and power. "Fear thou not, for I am with thee."

Christmas Letter

Dear God, make me worthy of this year's Christmas,
Of all the blessings in the past, of those
Which may be mine in future days. Help me to be
Sincere in my attempts to banish fear completely
And to know deep down within me
That when I trust You and turn to You for guidance,
I cannot be afraid. Help me ever to keep in mind
The aye-enduring love that brings the Christ child near,
And to remember that this love and care are with me
Always all my days, all the ways I go.
Accept this brief and humble letter from one
Who will make true and honest endeavor
To be better, more kindly, more generous, more
Tolerant and understanding—more like a child
Of Yours should be—from this Christmas onward.

Grace Meredith

Experiences, Our Blessings

PAGE F. BROCK

HOW MANY TIMES do you feel that your day has been spent wastefully? Perhaps you believe that the negative experiences of your day far outweigh the positive moments. Many of us let negative conditions govern our emotions, opinions, and expressions. Sometimes a gloomy, rainy day can seep into our thoughts and dampen every moment. At other times, an unhappy word spoken by a friend or loved one can send us into dejection.

No one needs to become a slave to outer situations. There never is a moment, really, when negative conditions or emotions can spoil our day, unless we let them. We are all children of God, and heirs to the kingdom of heaven. Every moment we are infolded in the vast goodness of God's kingdom, but we can not enjoy our spiritual blessings until we accept them. We accept God's good when we firmly decide to take dominion over our mind, body, and affairs through the power of God within us. This power is the Christ Spirit within every man. It is the Son of God consciousness, through which we receive direct knowledge and understanding of God and our true relationship to Him.

The first and biggest step in moving toward God is to begin to believe, affirm, and have an active faith in one power, the power of God only. We have believed in two powers: the power of good and the power of evil. Now we are to deny the belief in

any power apart from God. In the beginning our faith is weak, and we may have many setbacks; but if we prevail, we shall receive the reward of seeing the power of God at work in our life. As our faith strengthens, our journey Godward moves more smoothly, and we learn to handle our thoughts so that we think in harmony with Truth. We have begun to work with the laws of God.

The second step as we take dominion over ourselves is to resolve to know and love our Father-God. Only through prayer, meditation, and letting go of limited concepts do we become acquainted with the Father of our being. This move toward God is not made overnight, but moment by moment, day by day, and experience by experience. God reveals Himself to us as quickly as we are able to receive true knowledge of Him. We could not receive all understanding at once, just as our eyes cannot bear extremes of light, or our ears the infinite of noise. Each day presents new opportunities for us to learn of God and to behold divine goodness.

The third step in our new way of thinking and living is to determine how we are to think. This is perhaps most important; certainly, it is the most challenging. We have dominion through Christ when we express Christlike thoughts, words, and deeds. We have dominion when we look for the Christ spirit in every person and every condition. An affirmation that will be helpful in the third step is: *"I let my own indwelling Christ live in me, think in me, and express through me."* This statement when repeated many times silently and aloud becomes a part of our consciousness and then drops into our

subconscious mind. There it takes over the subcon scious directing forces of our being and it establishe new patterns of activity in mind, body, and affair Such an affirmation when steadily held morning noon, and evening for many weeks will transform ou world. We shall become active recipients of the king dom of heaven. We shall be channels through whic God may express more of Himself, and we shall b serving to bring more of the kingdom of God int manifestation on earth. Our life will express divin peace and joy as we willingly do the will of Goo His will that we express more of Him and His king dom becomes our will, and we live an active, orde ly life. Our experiences are full and rich with Goo We live each moment in positive, constructive think ing and being. There is never a feeling of th former wasteful hours. The light in which we no live radiates from us, and we no longer are hurt b negative situations. In fact, negative conditions seem to melt away before the healing light of God. W have learned that the divine goodness is all ther is in reality. Any seeming presence has no powe When we behold the Christ in others we lift the above the limited, binding thoughts they have a cepted and we set them free to express their tru Christ nature. We become a blessing to them, just we free them to be a blessing to the world.

By looking for the goodness and the blessing each experience, we suddenly find that we can, God did in Genesis, name all things good. We b come masters rather than slaves. We become ch dren of light, walking and living in the light God.

I recall one experience that demonstrated to me he power of God when I was able to claim my oneness with Him in spite of contrary appearances. Thought is one of the finest tools that God has given us to use, and I used mine blindly at first, and then lovingly as I began to see it work.

In the state where I live, during the winter months low-lying fog spreads inland from the ocean, and floats in smoky waves across the ground. It slips n between the hills and weaves across fields and oads in cold, gray sheets. The fog seems to wait ntil the sun drops behind the nearest hill, and then rushes in steadily, seeking out every dip and turn s it goes. When the sun rises, the fog is dissipated nd seems to disappear before the penetrating varmth of the sun's bright rays.

My home is high on a hill that faces a mountain nd overlooks a valley. During the cool months of December and January, the sun's rose hues streak across the early morning sky, chasing the ocean of og, which leaves here and there only a peak, or the op of forests showing. I have seen Japanese paintings of Mt. Fujiyama and small surrounding islands sing in the distance above the ocean mists and aves. On foggy, cold mornings the view from my indows is like a beautiful Japanese print.

One evening in January I gathered my family together and piled them into our car along with blankets, pillows, popcorn, and thermos bottles of milk. We were going to a drive-in theater. A visit to the drive-in was a real treat for the family, since the children loved to see a movie while snuggled up the car, and with the sounds of the movie com-

ing from the metal box that we hung on the sid window glass. The baby usually was fast aslee long before the second feature picture began.

On this particular evening fog filtered in fron every direction suddenly and unexpectedly, just a the first picture finished. As the second feature be gan, the voices could be heard clearly but the pictur grew dim and blurred. Finally, the manager an nounced that the movie would be discontinued fo the rest of the evening.

The children were awake when this announce ment came in over our little metal box, and what disappointment that announcement was! They settle down finally and chattered among themselves, try ing to guess what the next attractions might be We drove in single file through the exit gates, m only thought the road ahead. With so many dimme lights and so many cars going in the same direction it was easy to see the way. But in a few minutes w were on a road leading to the highway. A car's re rear lights just in front of me seemed to cut throug the fog better than my dimmed headlights, and drove close behind. In a few minutes, however, realized that the car ahead was not going to tur onto the highway. I felt lost and strangely isolate in the fog that enveloped our car. The children wer strangely still, for the first time sensing the dange of the fog. Before, we had been aware of its beaut only. Now it was a gray blanket that wrapped u in blinding clouds of nothingness.

I drove very slowly and prayed silently. At las I could make out the stop sign at the state highwa No cars were in sight and no headlights. This wa

a relief, because the bright headlights of cars in fog seem to catch and reflect the light they send out. I turned into the highway and drove a bit faster. Yes, I could see the road just ahead, but no farther. As we traveled, the very ends of side roads were visible, but they seemed to drop off into canyons of nothingness. I relaxed and held my gaze intently on the road ahead. I knew that our loving God was watching over us and protecting us. I tried to realize the presence and power of the all-knowing Mind. The idea came to me that God was ever governing His world, and everything in it in divine order and safety. As this idea unfolded and filled my consciousness, I began to realize that the fog was only a seeming evil, that God was present wherever the fog was, and that God was radiant, clear light. I held to this idea and I began to affirm, *"God is the way, and my way is clear and safe."* Even though I affirmed this powerful statement of Truth, the fog seemed to double in thickness. I was forced to stop the car right in the middle of the highway. I could see nothing beyond the hood of the car. Suddenly, I said aloud, *"Father-God, let there be a way."* I said this statement firmly. I would not take a "no" for an answer. The children were quiet in the back seat.

"Look," one cried out, "there is a side road." We strained our eyes to see through the waves of fog. Perhaps we could pull into the side road and wait there for the fog to lift. As I turned this thought over in my mind, a very wonderful thing occurred. Five cars, one right after the other, came up on the side road and turned onto the highway just in front of us. Their succession of fog lights and

taillights showed me the way. The cars drove on ahead of me, slowly and carefully. Joyfully, I said "Praise God." I knew that He had answered my prayers and that He was providing a safe way for us.

We had many miles to drive before we would reach our own hill. My mind raced ahead. What if the cars turned off? What if fog hung heavy over our hill road? It was a mile long and it had two hairpin turns. But something inside seemed to say "I am the way." I felt peaceful, and did not want to chase after those silly, nagging thoughts. They were nothing before this wonderful proof of God's presence and His still small voice of guidance within. I began to bless the cars and their drivers. We passed vague outlines of familiar landmarks along the road, and made well-known turns. I felt safe and sure. God was truly protecting us, and He was providing a way for us to return home.

Suddenly, I noticed that the cars were turning off one by one as we neared home. We drove on and then the only car left in front of us turned off the highway. I debated a minute whether to take the short cut to our hill or to drive along the highway for a few more miles to a main road that crossed our own road. I turned my thoughts to God immediately, and said, *"I place this question lovingly in your hands, Father-God."* Instantly, I knew what to do. We turned off the highway onto the short cut.

In a few minutes I realized that the fog was not so thick here, and I was able to switch on my bright lights for better vision. This was a rich blessing because the roads across the valley were bordered

by sage and scrub oaks, and rabbits jumped out from behind the brush to cross the roads after dark. We could not see the little animals until they were actually on the road. Cottontails crossed quickly, but when blinded by headlights they would turn in confusion in front of cars. Often jack rabbits popped onto the road and ran ahead of the car for as much as a mile. They were a real hazard, because they weaved back and forth across the road, jumping into the brush for a moment and back onto the road again.

As I drove, I watched carefully for rabbits and tried to visualize a perfect divine Mind inspiring and guiding me and every other one of His perfect ideas. This conception gave me comfort, because I knew that God loved rabbits, too. They were His perfect ideas in expression, just as man is, in his true nature, a perfect and divine being who is loved and cared for by our all-loving Father God.

Light seemed to fill the car and surround it as we went on. We passed vague outlines of driveways and scattered homes. I thought of the people in their homes hidden by the fog. Were not we all under a cloud of fog, a cloud of ignorance that only the Christ can lift? Through faith and steadfast affirmations of Truth the Christ light of clear thinking and seeing can be brought into manifestation. Through with the dark recesses of our limited beliefs can be illuminated by the very presence of the Christ within. My thoughts continued in this manner and it was some minutes before I noticed that the fog no longer enveloped our car. It rested about five feet above us on all sides until we reached our hill road entrance,

and then it was gone. We all rejoiced with laughte and relief, for the last mile home was completel free of fog. As we turned into our driveway, w looked up and saw the bright twinkling of man stars in the vast deep blue of the sky. The moo seemed to smile down in full, round glory on ou hill and the sleeping valley.

When I stopped the car in front of our ow front door and said lightly to my sleepy famil "All out, last stop," I remained behind to clos my eyes and thank our heavenly Father for this ve real and wonderful deliverance. I thanked Him n only for the safe arrival home, but for the adde strength and illumination I had gained from t realization of God's presence. My reinforced fai in the nearness and dearness of God was the mo important blessing of the experience. When t divine gift of thought is used rightly in harmo with Truth, every experience can be a blessing.

One Candle

Winifred Heiskell Layton

If just one candle were to glow
In all the world this Christmas Eve,
May it be the bright flame of faith
In which men everywhere believe:
Faith there will be no need of war,
That peace on earth will not grow dim,
As when Magi guided by a star
Traveled far to honor Him.

Jeanne's Thank-You Book

MARJORIE BARNUM

HOW EASY IT IS to thank God for our blessings when we are surrounded by them and life is humming along at a happy pace It s when the pattern of our life cracks wide open that he test of our gratitude really comes.

Jeanne and Dale Larkin had been married for etter that eight years and were thought by their riends to have the perfect marriage. Jeanne thought o, too. She adored Dale, and to all appearances he eturned her devotion.

Then one day Jeanne accidentally discovered that Dale had become emotionally involved with another woman. Yet, with the evidence in her hands, eanne refused to believe it, and she asked him oint-blank for the truth. Dale admitted he had een seeing the woman for several months and was n love with her. He was glad it was finally in the pen and he wanted a divorce. He packed his beongings and left.

Jeanne was stunned and utterly shattered. For hree agonized months she fumbled through a fog f despair. When she finally faced the fact that her arriage was finished and that nothing she could o would bring Dale back to her, she also awoke o the grim realization that her money was almost one. And Jeanne was not one to ask Dale to suport her.

She pulled herself together enough to start look-

ing for a job. But in the specialized field in whi
she had been trained no job was available. She h
been too long out of touch with the profession
world. Every place she went she heard the same stor

"Come back in three or four months. Things a
pretty slow right now, and there's a long list of a
plicants. Later, perhaps ——"

Jeanne turned to the want ads. She could n
type and knew nothing about office work. She w
not quite strong enough to take a job standing
her feet all day. And her rent was due in two week

During this period Jeanne had been praying f
help and guidance. She had been attending chur
regularly on Sunday mornings, but one Sunday ev
ning she felt impelled to attend a particular servic
The service proved to be exceptionally inspiration
and upon returning home she felt an urgent desi
to thank God for the good she still had left in h
life.

Not satisfied with just thinking her thank
Jeanne sat down and began to put her gratitu
on paper. She started out as though she were wr
ing a letter.

"Dear God," she wrote, "Thank You for my li
and for my mind. Thank You for this apartment a
for the food I eat. I thank You for my car, whi
gives me transportation, and for Biscuit, my cat, wh
gives me companionship, for all my friends——
On and on she wrote, thanking God for every goo
thing that she could think of.

Now, Jeanne's old car was valiant but mu
in need of repairs. The rent was coming due, a
she had drawn out the last of her savings. She w

suffering a broken heart and wounded pride, and her self-confidence had all but oozed away. Yet in spite of her fear of the future, of her feelings of inadequacy, and of her loneliness and anguish over the loss of her husband's love, Jeanne earnestly poured out her heartfelt gratitude for what she did have. When she finished she went to bed and had the best night's sleep she had had in months.

The next night she took her paper and pencil to bed with her and began the whole procedure over again, adding new items to her list as they occurred to her. She gave thanks for the beauty around her: the stately mountains that rose beyond the city, the graceful trees that lined her street, and the birds that sang in their branches. She gave thanks that she could enjoy the rollicking play of puppies and kittens; she gloried in the beautiful music she had heard, the good books she had read. For all these things, she knew, originated with God.

Jeanne bought a journal with dated pages and each night upon retiring began filling it with her thankful outpourings. She called it her "thank-you book." Of course, there were many repetitions, but that did not matter. She felt that if she was grateful for her car a week ago, certainly she was still grateful for it today, and for the apartment, and her friends.

One night she got the idea of giving thanks for the things she did not have. It was as though a voice had whispered in her mind. And then she remembered that Jesus had said, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." In addition to her other

thank-you's, she began to give thanks for her heart's desires.

She gave thanks for a good job at good pay. She gave thanks for peace of mind and for more understanding of other people. She gave thanks for the ability to forgive Dale for having hurt her, for the ability to forgive the other woman, and for the ability to forgive herself for the mistakes she had made. For Jeanne realized that bitterness is one of our greatest enemies. It corrodes the spirit, and she sincerely wanted to cast it out of her own heart.

Later she added to her list of thank-you's love and companionship with an ideal mate, for she knew that one day she would want to marry again and share her life with a man with whose interests and outlook she would be compatible.

On the day Jeanne was down to her last two dollars and thirty-six cents, she bought a roast and a sack of potatoes, believing they would last several days. That evening two girl friends dropped in on their way home from work and stayed for supper. They finished the roast in short order. Jeanne did not tell them they were eating her last square meal, and in her thank-you book that night she wrote her thanks for a good meal enjoyed in jolly company.

The very next day she got a call from one of the firms that had told her positively they would have no job openings for six months. Could she report for work the next morning? Indeed, she could! You can imagine the rejoicing that went into the thank-you book that night.

Then one morning Jeanne awoke to find her heartache healed and the scalding bitterness gone.

Two months later a man who met her ideals walked into her life. They were married the following year. That was eleven years ago, and their love has grown even greater over the years.

This is the true story of what happened to a woman who took the time when her life was at its bleakest to thank God for the good she still had left, and was later inspired to thank Him for what she did not have. Somewhere along the line she opened the storehouse of God's bounty that is always awaiting us.

All that we can possibly give directly to God is our love and our appreciation for what He gives us. It is a small return, indeed, for all that He gives to us.

"Dear God, I thank You."

ATTENTION REGULAR SUBSCRIBERS

The heavy holiday mail often causes delay in magazine delivery during the Christmas season, so the January issue of your Unity periodical may be slow in reaching you. Practically no mail is lost in this seasonal rush, but delays do occur. We shall appreciate your waiting patiently for the January issue of your magazine to arrive.

Thank you for your patience and co-operation!

Where Is the Good Way?

LILLIAN WRIGHT MITCHELL

MAN SPENDS a great deal of time on his ques for a more abundant way of life. In th face of disappointment he continues t strive after the place or condition in which h thinks that way lies.

Where will the abundant way be found? I stating the law, Jeremiah said, "Stand ye in the way and see, and ask for the old paths, where is the goo way; and walk therein, and ye shall find rest for you souls."

Why should we ask for the old paths? Becaus they are the unchangeable paths established in Truth Many times we allow ourselves to seek other way that seem to offer attractive rewards only to fin that they are devoid of spiritual value.

Jeremiah's advice was sound, and today it i applicable to us. We are to stand where we are an consider our course of action and ask for the ol paths to be revealed to us. They are the paths where in lies our good. They are indeed old paths, fo Truth is not new. Truth has been from the begin ning.

Jesus gave us the true directions when He said "I am the way, and the truth, and the life." In Hi there was "no variation, neither shadow that is cas by turning." He had the gift of choice and He chose the highest possible way. Our mission is to follow in His footsteps.

"Choose you this day whom ye will serve," is an admonition that must be observed in all our ways of seeking. This is an important point to remember. Knowingly or unknowingly, we choose one way of life or another, and the way of our choice shall be laid on material ground or on the higher established paths of spiritual enlightenment.

"Make level the path of thy feet,
And let all thy ways be established.
Turn not to the right hand nor to the left;
Remove thy foot from evil."

It is right that we ask, what does the abundant way hold for us? It holds everything our heart desires. Peace of mind is man's highest aim, and it will be ours when we choose a closer union with God principles. Through a steadfast belief in those principles we shall find that all things are possible to us. This is the good way.

The longing in our heart for a better way of life is but our real self urgently seeking self-expression. And for such goodness the whole world longs.

What will it profit us to choose the good way? Our profit lies in the promise that "all these things shall be added" when we seek the path which leads to our awareness of the kingdom within. We shall find ourselves incredibly rich in spiritual well-being and we shall recognize our abundance in ways we have overlooked.

But we must be decisive. If we are hesitant and uncertain of our goal, our happiness becomes an elusive thing. We must be certain, then go forward with courage and we will "make straight paths" for our own feet. Our courageous command will

bring our abundant way into view sooner than w
expect.

If, at times, we seem to experience a period o
unrest, a time when we are discouraged, let us n
take this as evidence that our prayers have gon
unanswered. Give God a chance. Jesus had a wor
or two for this unrest. "I came," He said, "to set
man at variance against his father." Our unrest
evidence that our higher self is not in agreemen
with the activities of our sense self, of which w
alone are the progenitors.

"Choose you this day whom ye will serve," bu
let the choice be for the higher self. Let your choo
ing be decisive and let it be divine.

We must ponder, deliberate, and choose now
but remember that decisions will have to be mad
again and again along the way. Nothing must be a
lowed to divert our interest. We must choose t
think abundance, to think healthful, clean thought
to have courage instead of weakness, to have fait
instead of uncertainty, and to know that positiv
thoughts will bring our sincere desires to pass. Th
way has already been proved.

We must learn to place a righteous and spiritua
value on every experience, and a rich value on th
lessons given us to learn. From harsh and unrul
speech we can find the inestimable value of silenc
and from unkindness we can learn to be kind. "Th
is the way," and there is joy in walking in it.

Let us ask that the old paths of eternal Truth b
revealed to us. They will be made plain for us. Go
does direct the path of the sincere seeker. And a
we walk therein we shall indeed find rest.

We, who might think ourselves very ordinary people, will find our every faculty wondrously quickened. We shall find ourselves gifted with extraordinary insight, and shall recognize love, health, and abundance to be at hand at all times. The "still small voice" that speaks within will become breathtakingly clear, and we shall sense the divine Presence in our affairs as never before. It is not beyond human reasoning then to believe that we may become exceptional people, all because our little world of indecisions has been lost in the greater world of Spirit. Our greatest need is God, and in seeking to know Him we walk the good way.

The New Creature

Forever in the manifest the Son of God is born.
He is the perfect shining out, like unbeclouded morn;
He is the light of life in man; abiding fatherhood;
Before man's birth, the growing seed of superconscious good.

He dwells and ever smiles from out the heart of leaf and flower,
He is the truth and beauty of the sunlight and the shower;
When man attains the highest self, reflects the spirit free,
Then man is risen, born again, of God, in you and me.

Mattie Angel

"The Lord Is My Shepherd"

ELSIE HAWES SMITH

AFTER THE Lord's Prayer, the most universal known and repeated of all the passages i the Bible is undoubtedly the 23d Psaln There is a quieting, comforting cadence in the word of this beautiful song of David, and a simple stat ment of trust in the thoughts expressed that hav brought peace and reassurance to many trouble persons in times of special need.

In spite of our love for this particular psaln we who live in the Western world can hardly con prehend or appreciate the deep significance thes words had for David, and have always had fo those who have known and understood the life o a shepherd. It is a song of confidence, of thankfu ness and complete trust, welling up from David heart. It reflects his personal experience as he com pares himself with the sheep and God with th shepherd. He knew how his sheep depended on him their shepherd, and followed wherever he led. The trusted him and without him they were lost. Whe David said, "The Lord is my shepherd," he mean truly that God was his leader, his dependence, hi mainstay, and that without God he was lost an wandering in confusion.

We who have never seen a real shepherd an know nothing of the life they have led almost sinc time began, think of them as rather romantic pe sonalities who wear enveloping cloaks, carry crook

n their hands, and lounge about watching flocks of contented sheep and wobbly-legged lambs feeding in a sunny meadow. This is a far cry from the rugged and often dangerous life actually lived by the shepherd of the Holy Land.

It is a country of steep hillsides, deep caves, and barren reaches, as well as well-watered plains and valleys. It is a land of chill night winds and scorching midday sun. In the time of David there were poisonous snakes, fierce eagles, wolves, lions, and hyenas, as well as bands of robbers that were a constant menace to sheep and man. The shepherd not only led his flock to pasture, he had to be on constant guard for their safety and protection.

A flock unsually consisted of one hundred sheep, each one known to the shepherd and individually counted and looked after. This is the background of Jesus' parable of the lost sheep and of the old gospel hymn that goes,

"There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away
Far off from the gates of gold."

The shepherd knew when a sheep strayed from the flock, and he would search until he found it. That sheep was important to him, not only because it represented an investment and a source of income, but because it was a helpless animal of which he was fond and for which he was responsible. There was a bond between the shepherd and his flock that we may find hard to understand.

Near the shepherd's home or permanent camp was the fold. This was an area surrounded by a fence

or wall about six feet high with brush piled on to and with only one narrow entrance. When Jes spoke of the narrow gate He was referring to th entrance, which was familiar to the people wh heard Him. This fold provided a fairly safe pla for the sheep at night. Out on the range a fence brush answered the same purpose. But the shee were not left unguarded even then. There was a ways the danger of wild beasts and robbers, an sheep are easily panicked. All through the night th shepherd kept watch near the entrance to the fol When he got his sleep is problematical. At the lea stir he was alert, with his sling ready to frighte off marauders with his accurately hurled stones, f every shepherd was an excellent marksman with sling. We remember that this was the way the your David knocked out Goliath. If the sheep stirred seemed restless, the shepherd called to them and the were quieted by the sound of his voice. The shee knew the voice of their own shepherd and would fo low no other. Even when at times three or four me had their sheep grazing together, each could gath his own flock by giving his own call, and each shee would go unerringly to its own master.

When David sang, "The Lord is my Shepherd he was comparing God with a shepherd who watche over his flock by day and by night. He was acknow edging his own weakness, his dependence, his lac of confidence, and his inability to govern his li by himself. He was stating his need of someone guide him. He was professing his implicit faith God. Truly, God is our shepherd, and we can tru Him completely.

"I shall not want." This is an added statement of David's faith in God. The sheep were never allowed o roam just anywhere, for pasturage was limited nd pitfalls were many. If left to themselves even or a single day, the sheep might go hungry or perish n the noonday heat. Day by day the shepherd earched for good grazing and water. Oftentimes grass was far from home and the shepherd must get p long before daybreak to lead his sheep, while it vas still cool, over barren places to reach good pasure. It was a constant, everyday task for the shepherd to provide for his flock, and he never failed is sheep.

"I shall not want," sang David, expressing his onfidence in God as the provider of all that he eeded. Just as all shepherds always provide for heir sheep, David knew that God would take care f him and that he would never want. If we in our usy days, with all the complications of modern iving, could feel the supreme confidence in God that David expressed, how much happier life would be! We need deep-seated faith. We say that we believe n God and in His power to answer prayer, but it s sometimes hard not to let a doubt creep in, very ard not to say, "If God gives me this." Doubt breaks ur connection with Him. We need to trust more ully, to know that God is caring for us, and to say onfidently with David, "I shall not want."

In the country that David knew, it was impor-nt that sheep graze during the early part of the ay, for when the sun was high in the heavens, it ecame unbearably hot, and both the shepherd and he sheep sought shelter from the searing rays. That

was when the shepherd led his flock to shade an water. The grass was green near the water, an there the shepherd made his flock lie down to res before they were allowed to drink. Both he and th sheep were tired and hot, and the shepherd knew tha it was not safe for them to drink until they ha cooled off and rested for a while. He tapped th leaders on the head, indicating that they were to li down, and all the sheep rested.

Before he allowed his flock to drink, the shep herd examined the water carefully to make sure tha it was good. Water was scarce in that hot country and often a brook would dry up, leaving a few smal pools that were covered with scum or vegetation, o were infested with leeches. The pools had to b cleared, sometimes dug deeper, and often tar or oi added to kill the animal life before the sheep coul safely drink. Then and then only the shepherd le his sheep a few at a time to the still water and al lowed them to drink their fill. To the little lambs too small or weak, he gave special attention. Thes he carried one at a time to the water, and scoopin it up, allowed them to drink from his own cup.

David knew from experience how necessary th rest and the cooling water were to the flock, and h felt within himself, as we all do at times, the nee for rest and refreshment that are sometimes almos impossible to find. An old hymn goes like this:

"Have we trials and temptations?
Is there trouble anywhere? . . .
Jesus knows our every weakness,
Take it to the Lord in prayer."

David found his renewed strength in God. He kne

that the Father would give him rest for his weariness and refreshment for his thirst. When we realize how clear this vision of rest and refreshment was to David, then we can know better the fullness of his heart when he said, "He maketh me to lie down in green pastures: he leadeth me beside the still waters."

These are not merely poetic words to us, but a very clear statement of a very real truth. God will take care of us and lead us in paths of peace.

"He restoreth my soul." Restoring the soul meant something very real to David, as he again likened himself to the sheep. When the shepherd was leading his flock from one place to another they were inclined to stray. Often a sheep wandered into a growing crop beside the path and was picked up by an official who watched for stray animals. Then the shepherd had to pay a fine to restore his sheep to his flock. Sometimes the sheep wandered into rocky places, and one would get lost or fall into a hole. Then the shepherd went into the byways, calling for his sheep and looking until he found it. If it had fallen into a hole, he used his crook to get the animal out of trouble.

Many temptations had assailed David, and many times he had known trouble of a serious nature, as we all do. In many places in The Psalms we find him telling of his turning to God and his reliance on Him.

"In thee, O Lord, do I put my trust."

"Though I walk in the midst of trouble, thou wilt revive me."

"In God have I put my trust, I will not be afraid."

"For God is my high tower. . . . his lovingkindnes
" will meet me."

Just as David often went after the straying shee
and restored them to safety, so did he turn to Goc
with complete assurance of forgiveness and care
When the going gets rough and we temporarily los
our way in the morass of temptation or discourage
ment, illness, unhappiness, resentment, or despair
we can turn to God, knowing that if we pray wit
earnestness God will lead us back and show us th
right way. Then we can say with David, "He re
storeth my soul."

The shepherd of the East was literally the leade
of his flock. He never drove his sheep but alway
went ahead where they could see him and follov
his call. In this way he not only showed them th
best way to go, but sought out and dispelled th
dangers that sometimes lay ahead. With his heel h
could crush the head of a serpent and with his slin
he could scatter wolves or other beasts that migh
be lurking to attack the flock. The way ahead migh
very well be the valley of the shadow of death fo
the sheep, were it not for their shepherd, but wit
him to clear the way they had nothing to fear. I
sight of their leader with his rod to fight off wil
animals and his staff with which he walked ahead
they followed confidently.

This thought of leadership transferred from th
life of the sheep to his own experience brought
very real sense of security to David. Going his ow
willful way, David knew what dangers, terrors, an
pitfalls might lie in his path, but when he took Go
as his shepherd he knew the way would be clea

We cannot any of us walk alone without getting into trouble. Most of our unwise decisions, our quarrels, our worries, and many of our aches and pains come to us because we are headstrong or self-willed, because we turn away from God and do not ask for guidance. We ignore the still small voice. God can give us healing and peace and security and serenity only if we ask Him and have confidence that He will answer our prayer.

"Thou preparest a table before me in the presence of mine enemies." This is rather hard to translate into our own experience. When the shepherd found a place where the flock was to feed, he did not turn the animals in at once, but held them back until he had gone over the ground carefully. There were poisonous plants growing in the fields that had to be found and eliminated; there were sometimes holes where poisonous snakes lay hidden; there were often caves or rock piles nearby that might hide dangerous animals. All these dangers the shepherd kept in mind and tried to guard against before he let his flock in to graze. Thus did he prepare the table for the sheep in the presence of enemies.

The thought of a table as used by David and other Biblical writers was different from ours and corresponds more nearly to our thought of a picnic. The people of that time when away from home and ready to eat took off their loose cloak, called an *abas*, and spread it on the ground to serve as a table for their food. When Jesus fed the multitude, it is entirely likely that each person spread his garment in like manner.

When David repeated these words about being

fed, he must have pictured himself as spreading his cloak upon the ground and eating the food that he knew God would supply. In spite of drought and famine, in spite of trouble and care, he was confident that God would always supply him with food for his body and courage for his soul. Truly, God cares for us if we seek Him with trust.

"Thou anointest my head with oil; my cup runneth over." What does this mean to us? It was very easy for Eastern people to understand this line, because, relating again to the life of the shepherd, they knew what David meant. The shepherd always carried with him a salve and olive oil, as well as other remedies made from herbs. When he brought his flock into the fold at night, he examined each animal for cuts and bruises and signs of illness. He treated their wounds with whatever was needed, and for some of their ailments he rubbed their heads with the salve or olive oil. Then each animal was given a drink of water from the cup he carried. This indicates the tender care the shepherd gave his sheep. Knowing this, we now can understand that David was saying in modern language, "When I am wounded or ill in body or spirit, You take care of me, God, and I trust You." Therefore, when we repeat the passage from the 23d Psalm, we really mean, "Thank You, God, for all the tender care You are giving me."

This closing verse of the well-loved psalm is another expression of the thoughts of prayer, praise, thanks, and gladness that David so often uttered.

"For great is thy lovingkindness toward me."

"Hope thou in God, for I shall yet praise him,

Who is the help of my countenance, and my God."
"Jehovah hath heard my supplication;
Jehovah will receive my prayer."
"And they that know thy name will put their trust
in thee."
"Thou openest thy hand,
And satisfieth the desire of every living thing."
Confidence in God and thanks for His love flowed freely from the heart of the Psalmist. They are universal songs of praise and familiar to all the Christian world. They have given strength and peace and renewed courage to thousands in every generation.

We become more conscious of God and more certain of His nearness when we repeat the songs of David. Cares and troubles fade away when we seek out God in prayer, and when we put ourselves in a listening attitude to hear His voice. When we thank Him for His blessings, we come a little closer to God and become a little more certain that He is really with us now. No words express our feelings more clearly or more simply than these:

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

Indeed, "The Lord is my shepherd."

Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law . . . Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.—PAUL TO THE ROMANS

Have You Tried Love?

L. STEVENS HATFIELD

HOW MARVELOUS is life, how beautiful the world, how wonderful the people when viewed through the eyes of love! Love is the holy essence of God's Spirit within you, as close to you as your thoughts. You cannot know lack, fear, weakness, or limitation in any form when you know that you are infolded in His enlightening, protecting, guiding love.

As you begin each new day, resolve to live only in the Spirit of divine love. Erase all dissension, all animosity from your mind and heart. Let go of all condemnation of yourself or others. Surround yourself with God's love and go joyously forth to meet your good. Feel only love toward your work, your environment, the material things you see and touch throughout the entire day. Develop such a deep consciousness of love that every inharmony of mind, body, and affairs is completely obliterated.

Have you ever said, "I am so lonely," "I am so fearful," "I am so blue, so discouraged," when you found yourself in new, unknown surroundings, in strange circumstances, or difficult situations? If you are lonely or fearful or blue or discouraged, you have only to be still and know that you are surrounded by Gods love, which infolds, protects, and upholds you. Give thanks for the blessings of love that come to you through people and experiences. These are the channels through which God enriches your life.

Begin now, this minute, right where you are, with what you are doing to empty your mind and heart of all unloving thoughts. Go even farther and give up all ideas of personal love so as to make way for the larger expression of God's love, which is holy, divine, unlimited. Divest yourself of every form of selfishness and summon divine love to fill your consciousness and to flow through you in an eternal stream of blessings. Remember the words of Jesus, "This is my commandment, that ye love one another."

As you live today in the consciousness that God's love is within you and about you, you will do your work easily, perfectly, beautifully. The knowledge of God's goodness will radiate from you, and through you your companions and associates will be brought into the consciousness of His protection and guidance.

"For he will give his angels charge over thee,
To keep thee in all thy ways."

Praise God daily as the presence within you that makes you courageous, loving, and kind. As you learn to love God every moment of the day and participate in His godness, your mind will be filled with peace; your body will thrill with new life and harmony; your affairs will be established in prosperity.

Let love be exercised in all that you think and say and do. Forgive yourself and others, and send out God love to all the world. This love will not only cleanse and heal your body, it will harmonize your human relationships and stimulate your business affairs. Love is God in action, and you put this

mighty force to work in your life when you practic
love moment by moment. As Paul says, "Above a
. . . things; *put on* love."

Perfect love has within it no place for hat
jealousy, fear, worry, or doubt. When your love
perfected you will not allow yourself to be in bon
age to adverse beliefs, for in love there can be n
harsh criticism, no personal animosity, no hate, n
fear. Love is from heaven and is expressed throug
the heart of man as he becomes receptive to it.

When you love as God loves, you will be tole
ant, understanding, forgiving, kind. Your love wi
no longer be limited to those who attract your affe
tion and admiration, for you will have enlarged i
circle to include all people. Others will be quick t
respond to your thoughts of good will and approva
and your personal relationships will be harmoniou
and happy.

Knowing that love is the fulfilling of the law
we as Truth students should seek to be better ex
pressers of love. In order to be better expressers o
love it is necessary for us to become better expresser
of the everyday qualities of love. It is not how muc
we love that counts but how well we love, especiall
in the little things, the disturbing circumstances, th
annoying situations, the petty incidents.

The unbiased, unlimited, unselfish love of Go
serves well as a theme for thought and meditation
The consciousness of His love permits us to forgiv
our unloving associates, to experience the same feel
ing of unity that we felt before there was any belie
in offense. Love gives us entrance into the hearts o
other persons and an understanding of all that the

say and do. Love fulfills the law, because love draws us close to the heart of God. God is love, and as we, His children, express love, we become magnets for all good.

If you are undecided today about your relationship with others, ask yourself, "What is the loving thing to do?" Rise above selfish motives and be ruled by unselfish love. Let the love of God in you express itself in love toward those about you, for love has power to heal, to restore, to regenerate. Love works often in mysterious ways, but always its purpose is to bless.

The love of God in your heart is mighty to work great changes in your life. Living in the consciousness of love, you detach yourself from every unloving experience. Identified with love, you receive the blessings of love. To love is to enjoy the presence of God. Not to love is to hold yourself apart from the blessings of God. The test of whether or not you know God as love is your love for your fellow man. If you find love on every hand, you have found God. If you know that God is omnipresent love, you find your world a world of love, peopled with those who in turn express love for you.

Live today in the realization that all the persons in your world are channels of love. Think of God's love as your constant inspiration to love, your power to demonstrate more and more of God's loving kindness in your life.

Do you have difficulty in loving other persons? You will not, if you love God above all else. You will love others easily when you find how easy it is to love God. You will see that His world of love

includes all persons and all things. You will find it easy to love others even as He loves them—without limitation, without discrimination.

God's love works for us continually if we let it. It will help us overcome all faults of disposition, heal our body and prosper us, restore order in our affairs and harmony in our relations with others. It will comfort, guide, and sustain us. It will lift us out of every kind of bondage and lead us into the kingdom of life, light, peace, joy, and plenty.

As your love for God increases you will grow more like Him in nature. You will become wiser and stronger, more tolerant, kindly, generous, and understanding; more certain of all the good things He has "prepared for them that love him." Loving God will lead you to your own blessings and make you a blessing to all whom you contact. It will bring you joy for sorrow, peace for unrest, comfort and healing for grief.

Love is the key to every human problem. It is a prospering force. It is the joyous awareness of God's kingdom. It is the grateful appreciation of His bounty and the beneficence with which He bestows His riches. Love calls forth your good, multiplies it, and enables you with happy heart and open hand to share it with others.

"God is love; and he that abideth in love abideth in God."

"Let us love one another: for love is of God; and every one that loveth is begotten of God."

"A new commandment I give unto you, that ye love one another."

"Love therefore is the fulfilment of the law."

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Christ is born in me. The light of His presence shines in my heart and illumines my way.

Prosperity: Christ is born in me. He guides my way to success and prosperity. All my needs are fulfilled.

Healing: Christ is born in me. He calms my thoughts and heals my body, and I am strong and well.

INSTRUCTIONS: Christmas is the happiest time of the year, for it commemorates the birth of Jesus, our Saviour, and symbolizes the birth of Christ in consciousness. When we realize the Christ presence our spiritual Christmas takes place.

To aid in bringing about this realization, use the affirmations daily. Words of Truth have great power and when spoken in faith, help to awaken you to the understanding that Christ lives in you and that His mission is to bless you in all ways.

Charles Fillmore says: "Let us celebrate the new birth at this Christmas time and teach all the people how to raise mind and body until they tune in with the kingdom of the heavens, whose dynamic centers of control exist within us."

"God so loved the world, that he gave his on begotten Son, that whosoever believeth on hi should not perish, but have eternal life." This do not mean that a personal man, named Jesus Nazareth, was sent forth as a special propitiatio for the sins of the world. It simply means that Go has provided a way by which all men may come co sciously into His presence in their own souls. Th way is through the only begotten Son of God, th Christ consciousness, which Jesus demonstrated. Th consciousness is the always present Son of the F ther, dwelling as a spiritual seed in each of us an ready to germinate and grow at our will. The So of God is in essence the life, the love, and the wi dom of the Father himself; through us the Son made manifest as a living individuality.

"Christ be formed in you," was Paul's admon tion. This is not hyperbole or an abstraction, but statement of a definite rule of procedure, which yo can discover and prove by making terms with th indwelling Son of the Father. His terms are no severe. They are simply obedience, obedience—to H law of love.

Jesus of Nazareth found this inner flame and le it burn all through His body. It so illumined Hi that His presence warms all sin-sick souls to thi very day. The only begotten Son of God must com forth in you as it did in Jesus.

Joyfully affirm:

Christ is born in me. The light of His presenc shines in my heart and illumines my way.

None of us has attained that supreme place in consciousness where he wholly gives up the material man and lives in the Spirit, as Jesus did, but we have a concept of such a life and His example showing that it can be attained. We shall attain it when we escape the mortal. This does not mean that we must die to get free from mortality, for mortality is but a state of consciousness. We die daily and are reborn by the process of eliminating the thought that we are material and replacing it with the truth that we are spiritual. One of the great discoveries of modern science is that every atom in this so-called material universe has within it superabundant life elements. God is life and Spirit, and He is in every atom. We release this spiritual life quality by denying the crust of materiality that surrounds the cells and affirming that they are Spirit and life. This is the new birth, which takes place first as a conception in the mind, followed by an outworking in body and affairs. We all want better financial conditions. Here is the way to obtain them: Deny the old thought of lack of money and affirm the new thought of spiritual abundance everywhere manifest—ours for the claiming.

Plenty is here, all around, and when you have opened the eyes of Spirit in yourself, you will see it and rejoice.

Confidently affirm:

Christ is born in me. He guides my way to success and prosperity. All my needs are fulfilled.

Before you can realize the mighty power o ideas you must unify them. All must pull togethe Get your ideas in divine order, and a mighty min force will begin to work for you right away. Th divine order is necessary to the upbuilding of bot mind and body. This divine order is the "kingdor of heaven" to which Jesus so often referred. To attai this unity and harmony of mind it is necessary t have perfect statements of Truth and to adhere t them in thought and word. States of mind can b set into activity just as through the manipulation o gases, electricity, and so forth we may purify o impart certain potencies to the atmosphere. In a fa larger degree ideas change the race thought at mosphere. Jesus had a grasp of divine ideas, and i we believe in and follow Him we shall come int the Christ state of mind. We become like-minded b entering into the absolute Mind.

As man unifies his own mind forces in the on Mind his body is lifted up into a new state o harmony. Resolve to become one with God through Christ. Harmonize yourself with Him and all you world will be in harmony. The Christ Mind is her as the unifying principle of this race, and we mus believe in this mind working in us and through u and know that through it we are joined to the Father-Mind.

You are a king! Your reign is at hand!
With joy, affirm:

Christ is born in me. He calms my thought and heals my body, and I am strong and well.

The Sacrament of Giving

WHEN GIVING is done rightly it bcomes an act so sacred and blessed that it should be considered a sacrament. To give in the proper spirit is a high privilege. It can be a type of worship extremely beneficial to the giver and as hallowed an experience as any of the beautiful sacraments that the Christian church observes.

That which is holy lifts the consciousness to a higher plane, giving one a more fully developed awareness of one's own divinity through participation in an act that unifies the individual with the universal. Does our giving measure up to this standard? It does if we are bestowing upon it the thought and attention that its importance justifies.

It may be that we have not realized the high value of the experience of giving. When about to celebrate one of the familiar sacraments of the church we do so with a consciousness of its spiritual importance, and we attach deep significance to the occasion. Let us take this same high attitude toward the matter of giving, whether the gift be tangible or intangible, material or spiritual, and made to a friend or to a stranger. From early childhood we are accustomed to giving and receiving on the part of the members of our family. Our more mature practice ought to develop this family type of giving and receiving still further, thus emphasizing the brotherhood of all men. From the spiritual standpoint we are all members of the great God family; and what-

ever we do for other persons in the form of servic material gifts, or kindly thoughtfulness we are onl doing for another part of the universal self. We ar all members one of another. When giving is don in this consciousness it strengthens the ties of spiri ual brotherhood. Such giving does not stop to con sider what precedent may have been establishe by these persons' previous gifts or services to us Our gifts are measured instead by the need of th receiver and by our own degree of wisdom in decid ing when and how to encourage and uplift hin without infringing upon his independence. He is wise man indeed who knows just how far to go in extending material aid to others. If our giving is to be thought of as a sacrament we shall need to give it the loving and discriminating consideration de manded by an act so hallowed.

In connection with any gift to an individual, to a church, to the many worthy causes so insistently claiming our attention in these strenuous days, we should keep it clearly in mind that we ourselves fix its value by the estimate we place upon it. When we have truly given according to our highest ability and most careful judgment, whether the amount be large or small, we should send it forth with a high conception of its place in the infinite plan. It may be that it is only one talent compared with the ten that our more fortunate neighbor gives, but if it is our best we have no reason for making excuses or for belittling it. Jesus declared that the widow's mite was greater than larger gifts which were thrown carelessly and munificently into the Temple treasury. If we have given in a spirit of loving selflessness we

have no concern about the size of our gift. Our own conception of it establishes its worth to others and its consequent blessing to us.

To give of time, services, goods, or money takes away from our present supply. That is obvious. It must follow then that a vacuum is created. But a vacuum is something that nature does not tolerate; she immediately rushes in a new supply to take the place of that which is gone. In natural science we know this to be true; it is equally true in the realm of Spirit. In fact, it is so outstandingly true that many individuals have learned by means of generous giving to insure their continuous supply of material abundance even at times when resources seem to be running low. Experience proves again and again that the way to make sure of additional income at such times is to do some additional giving. We may safely depend on the working of the spiritual law. Under such circumstances the making of a gift to a thoroughly worthy cause definitely proves the faith of the giver; and this faith is the assurance of his personal prosperity.

If our gift to another person is one of thoughtfulness or kindly service, or of a concrete material nature, it certainly tends to the enhancing of friendship, but as a by-product it is among the most interesting and satisfying results of giving. Life is made up of little things, and we often find that the delightful friendship resulting from even an apparently insignificant bit of thoughtfulness on our part makes one of the very brightest spots in our experience. It enriches us. In these times of world confusion and great need we are faced daily with

urgent calls for help along religious and philan thropic lines. Our response to such calls brings u a type of riches not to be had in any other way riches of spirit that thrill us through and throug because we know we are co-operating with God b means of service to His children: our brothers an sisters regardless of nationality, color, or status. W experience that exultant ecstasy which comes fro actively participating in the Father's work, fro knowing that we are important to Him as a channe through which He expresses Himself. This is one o the rich rewards of right giving.

Many persons believe that we can transmit wit a gift the spiritual substance of any desire held i mind: love, faith, protection, peace, health. The ac of formally blessing a gift is an old one, and seem to impart to the gift the definite spiritual quality tha one wishes to convey to the receiver. If the gift is a letter, a garment, money, or any other material thing, it is placed in the palm of the left hand. The right hand, palm downward, is then placed over it and the two palms pressed together while the giver, quietly and in simple faith, turns his thoughts to God and sincerely and happily blesses the gift. This transmits from the positive pole of the right hand to the negative one of the left the power his purposeful faith has directed toward the article and on toward the future receiver. It is a lovely custom which enriches the spiritual consciousness of the one who gives. To test it is all that is necessary in order to feel the warm glow from hand to hand and to be assured that a rich blessing has gone out from the heart of the giver to him who is to receive.

"May the coming days bring you security, peace, health, love, and divine protection" would be suitable words to use in many cases, after the high consciousness of loving power had been developed, while the hands remain above and below the outgoing gift.

Whenever we truly test any or all of these usages in connection with giving we shall prove to ourselves that it is an exceedingly important phase of a matter that we have never given the attention we should have given to it. When we give generously, lovingly, intelligently, with a high conception of what we are doing, and pour the spirit of blessing into the gift, we are doing much more than is apparent to the outward eye. We are entering into a pact with God. We are sharing with Him in a high privilege. We are temporarily expanding our self to include others for the good of mankind. We are partaking of a holy sacrament that is of inestimable value to us. This is an opportunity and responsibility we must accept as followers of the Christ.—*Annie S. Greenwood*

His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.—MATTHEW'S NARRATIVE

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind, and Truth will convince you. Bible text is taken from the American Standard Version of the Bible. Lessons are developed from outlines prepared and copyrighted by the International Council of Religious Education; both are used by permission.

Lesson 10, December 6, 1959

UNITY SUBJECT—*Working for God.*

INTERNATIONAL SUBJECT—*How to Help New Converts.*—Acts 9:10-20, 26-29a.

10. Now there was a certain disciple at Damascus named Ananias; and the Lord said unto him in a vision Ananias. And he said, Behold, I *am here,* Lord.

11. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;

12. And he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

13. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem:

14. And here he hath authority from the chief priests to bind all that call upon thy name.

15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel:

16. For I will show him how many things he must suffer for my name's sake.

17. And Ananias departed, and entered into the

house; and laying his hands on him said. Brother Saul. the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;

19. And he took food and was strengthened.

And he was certain days with the disciples that were at Damascus.

20. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God.

26. And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple.

27. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.

28. And he was with them going in and going out at Jerusalem,

29a. Preaching boldly in the name of the Lord:

GOLDEN TEXT—*Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4:32.

SILENT PRAYER—*I follow the light of my clearest perception under the impulse of divine love.*

A "vision" may be an ocular perception, a mental perception, or an imaginary or prophetic seeing, as in a dream. We do not know to which class the vision of Ananias belonged, but it is obvious that it was sufficiently clear and unmistakable to command his immediate obedience. To his mind the Lord spoke directly to him and gave him instructions with reference to his part in the conversion

of Saul, for it cannot be denied that he played an important part in that conversion. Had Paul been left blind and helpless from the impact of his experience on the Damascus road, with no hand extended to him with the healing power of brotherly love, the history of the first century of Christian faith, and of succeeding centuries, would be very different.

Ananias knew of Saul and of his mission to Damascus in behalf of the Jewish faith. He knew that Saul had come armed with authority from the chief priests to arrest all who were known to be Christians. He did not wish to come in contact with Saul. At the same time he could not refuse to abide by his convictions, and when he perceived that Saul was in need of help and was praying to have his sight restored, he knew that he would have to extend this help to him in the name of the great physician, the Christ. In this conviction of what was right and Christlike he arose and went to find Saul. Jesus had honored Judas Iscariot at the Last Supper, although the betrayal plans were already being carried out. Ananias could not do less than pronounce the healing word to Saul. The meaning of the name *Ananias*, "compassion of Jehovah," is exemplified in his conduct on this occasion.

Faith may be said to take chances, but faith of the Christ order actually rests on a solid basis of conviction. Ananias was convinced that Saul had been converted to the Jesus Christ teaching and was to be a "chosen vessel" to bear the name of the Christ impartially to Gentiles and Jews. The forcefulness of his character, already well known, would be turned

to account in behalf of the cause of Christ instead of against it, as hitherto. Ananias, therefore, welcomed Saul as a brother in Christ. To be laid low as Saul had been while in pursuance of his self-chosen work of persecuting the Christians had but one meaning for Ananias: Saul had undergone a change of heart. He needed the harmonious, peace-giving power of one who understood the inner life, and this power was found in Ananias. The latter knew that he possessed this power and knew how to use it. The outcome was what he foresaw it would be.

The contrast between the understanding that causes a man to give up his established way of living and to adopt what he has hitherto opposed with all his might, and the understanding that comes to a man in furtherance of his established conviction is well illustrated by the experiences of Saul and Ananias. Each had a vision. Saul's vision brought him up short and for the time incapacitated him for further action. Ananias had a vision in line with his duty to the Christ whom he followed. As soon as he understood it he set out to find Saul, ready and able to do what he had to do.

In the story of the vision of Ananias there is no mention of the Holy Spirit that was to descend on Saul, but Ananias was so fully convinced that conversion meant the receiving of this Spirit by the convert that he included it in his message to Saul by way of good measure. "The Lord, *even* Jesus . . . hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit." The Holy Spirit in a man leaves no room for imperfection of mind,

soul, or body. Receiving the Spirit, Saul neede nothing more to enable him to do the work of Chris

QUESTIONS

1. To what class of visions did that of Ananias belong?
2. What part did Ananias play in the conversion of Saul?
3. Did Ananias act entirely on his faith, or partly on his convictions in going to Saul?
4. Does faith actually take chances?
5. What does the contrast between the vision of Saul and that of Ananias illustrate?

Lesson 11, December 13, 1959

UNITY SUBJECT—*Fellowship through Tolerance.*

INTERNATIONAL SUBJECT—*No Partiality with God* —Acts 11:1-18.

1. Now the apostles and the brethren that were i Judæa heard that the Gentiles also had received the wor of God.

2. And when Peter was come up to Jerusalem, the that were of the circumcision contended with him,

3. Saying, Thou wentest in to men uncircumcised, an didst eat with them.

4. But Peter began, and expounded *the matter* unt them in order, saying,

5. I was in the city of Joppa praying: and in a tranc I saw a vision, a certain vessel descending, as it were great sheet let down from heaven by four corners; and i came even unto me:

6. Upon which when I had fastened mine eyes, considered, and saw the fourfooted beasts of the earth an wild beasts and creeping things and birds of the heaven

7. And I heard also a voice saying unto me, Rise Peter; kill and eat.

8. But I said, Not so, lord: for nothing common or unclean hath ever entered into my mouth.

9. But a voice answered the second time out of heaven, What God hath cleansed, make not thou common.

10. And this was done thrice: and all were drawn up again into heaven.

11. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me.

12. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house:

13. And he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;

14. Who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.

15. And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.

16. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.

17. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?

18. And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

GOLDEN TEXT—*Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.*—Acts 10:34, 35.

SILENT PRAYER—*As I realize and express the Christ Spirit within me, I recognize the Christ in everyone I meet.*

Tolerance is as timely a subject now as it was

during the time of Peter. Its timeliness lies in the fact that it is a lesson that the race is but just beginning to learn. It is some nineteen hundred years since Peter proclaimed his perception that God does not discriminate between persons, nationalities or races, but that everyone who keeps the divine law is equal in His sight to everyone else of like obedience.

The race has always lacked a practical grasp of tolerance. Besides breadth of vision, liberality of opinion, and clear judgment, the realization that all men are one even on the different plane of species or race would go far toward helping us master the lesson of tolerance; and the Christ Spirit, when consciously invited and harbored, would go the rest of the way. There can be no fellowship in the Christian sense of the word until we learn the lesson of tolerance and apply it to all persons.

Peter's dream could not be interpreted literally and the timely arrival of the three men sent from Cæsarea by Cornelius gave Peter the necessary insight into its real meaning. He saw that he could no longer be a "respecter of persons" if he was to continue to believe in God. God has always been absolutely impartial and impersonal, sending rain and sunshine on good and evil alike, but through ages of mankind's history man has felt that he could not afford to be so catholic in his tastes, and the result has been denominationalism and separation in all its undesirable forms. The Holy Spirit or Spirit of the Christ, instead of separating, brings men together in a common faith. By using faith in all that we do we increase our effectiveness one hundred per cent.

Nothing is too common or too mean to be transformed by an infusion of faith, provided that this faith is established in Christ.

Vision deepens one's faith in God and in the same leads to confidence and self-possession, all qualifications for leadership. He who knows himself to be a son of God loses his fear of men and stands ready and able to be himself at all times and under all circumstances. He intrusts himself without reservation to the guidance of the Holy Spirit, and when he depends on his faith in the Christ to guide him in all things, he receives the baptism of the Holy Spirit. As soon as Peter began to speak to Cornelius and his assembled guests the Holy Spirit fell on them all.

Jesus told His apostles not to consider beforehand what they should say when they were brought before kings for questioning. They would be told in the hour of need what they were to say. Faith in divine wisdom gives man this firm assurance. It makes him willing to trust the overguiding will and wisdom in all things, whether the supply of his needs is in question or the enlightening of his mind to cope with his daily duties and responsibilities. When the apostles went out to preach they took no extra clothing and not even money with which to buy food. God was to be their all-sufficiency in all things. This was valuable training in how to trust the Father for supply of all their needs. It taught them further to open their minds to Divine Mind and let the latter become active in and through them.

The Spirit bade Peter go with the three men from Cæsarea whom Cornelius had sent to him. Peter had

so opened his mind to the inflow of Divine Mi that for all practical purposes they were one a the same, and he had "open vision."

The words that Peter was to speak were to sa Cornelius and all his "house"; the salvation includ the whole man. Truth "saves" man by freeing h from error and ignorance, endowing him with pow to manifest health and happiness without extern aids to these ends, inspiring him to express h larger, broader interests in service to his fellow me These aims may not all be catalogued under the r ligious nature, but they are all part of man's co posite nature, which it is the divine will to transfor and develop. The composite nature of man may b compared to the Gentiles, to whom "God grant repentance unto life." The religious nature cann gainsay this recognition of God.

QUESTIONS

1. What would help us to gain a practical grasp of the problem of tolerance?
2. Is tolerance an essential of Christian fellowship?
3. With respect to fellowship what does the Holy Spirit effect?
4. Can we increase our effectiveness through faith? Explain.
5. How does Truth save man?

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Lesson 12, December 20, 1959

UNITY SUBJECT—*Truth Shall Rule over Us.*

INTERNATIONAL SUBJECT—*Good News for th World.*—Luke 2:8-14; Acts 11:19-26.

8. And there were shepherds in the same countr

biding in the field, and keeping watch by night over their ock.

9. And an angel of the Lord stood by them, and the lory of the Lord shone round about them: and they were ore afraid.

10. And the angel said unto them, Be not afraid; for ehold, I bring you good tidings of great joy which shall e to all the people:

11. For there is born to you this day in the city of David a Saviour, which is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe vrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

19. They therefore that were scattered abroad upon he tribulation that arose about Stephen travelled as far s Phœnicia, and Cyprus, and Antioch, speaking the word o none save only to Jews.

20. But there were some of them, men of Cyprus nd Cyrene, who, when they were come to Antioch, spake nto the Greeks also, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and great number that believed turned unto the Lord.

22. And the report concerning them came to the ears f the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23. Who, when he was come, and had seen the grace f God, was glad; and he exhorted them all, that with urpose of heart they would cleave unto the Lord:

24. For he was a good man, and full of the Holy pirit and of faith: and much people was added unto the ord.

25. And he went forth to Tarsus to seek for Saul;

26. And when he had found him, he brought him nto Antioch. And it came to pass, that even for a whole ear they were gathered together with the church, and

taught much people; and that the disciples were call Christians first in Antioch.

GOLDEN TEXT—*For behold, I bring you goo tidings of great joy which shall be to all the peopl for there is born to you this day in the city of Dav a Saviour, who is Christ the Lord.*—Luke 2:10, 1

SILENT PRAYER—*I perceive the joy of the Chri as I realize that I am a child of God.*

The thinking person realizes that he is living i a universe of forces that he has as yet learned to co trol imperfectly. He knows that he cannot control th expression of forces external to him until he learn to control the forces within himself. They are th same forces on varying levels of expression or man festation, and until he can adjust himself to ther and master them he is a pygmy in a hostile world.

The birth of Jesus in Bethlehem is a symbol o the dawning in consciousness of the conception o the Christ as an instrument of victory over these in ner and outer forces. Just as the inner forces, un controlled, threaten to destroy us, so the power tha masters them also comes from within. It is "born" in us when we first grasp the idea that self-contro and eventual control of our world through self control are possible to us.

That Jesus was born in Bethlehem rather than in Nazareth, the city where Joseph and Mary lived, is significant in the light of the meaning of the two names. The name *Bethlehem* means "house of bread" and represents substance; whereas, the name *Nazareth* means "branch" or "sprout" and represents the commonplace mind of man. The Christ has its

rigin in the substance of Truth, not in a commonplace or mediocre conception of life, although it ater enters into the commonplace in order to transorm it and make of it a conformable part of the vhole.

The idea that the true nature of all men is divine because man's origin is in God comes to us first s a faint conception of our possibilities only. In the eginning, we do nothing about this idea other than o hold it in mind, meditating on what it could nean if it were realized in actuality as well as in he ideal. As we go about our ordinary affairs, the Christ idea seems little more than a subconscious tate of mind whose presence is signalized by a vague sense of unrest or uncertainty.

Finally, there comes a time when, the idea being ripe, we decide to make it true in actuality. This decision represents the birth of the Christ in the heart and mind of man.

The "shepherds in the same country abiding in he field, and keeping watch by night over their flock" represent largely the watchful, protective, guarding of subconscious thoughts of the heart and mind of those who are trying to learn Truth and o live truly or become Christlike. As the seeker continues to meditate and pray, these true shepherding thoughts, some of them already established in the subconsciousness, become illumined with divine understanding. "An angel of the Lord stood by them, and the glory of the Lord shone round about them."

The heart and soul of man form the "same country" in which subconscious thoughts abound. The first reaction of man's mind and heart to the

news of the Christ idea dwelling within him is on of great joy. "Behold, I bring you good tidings o great joy which shall be to all the people." Ou whole being is uplifted and responds to the stimu lating thought of things to come that are better tha we have yet known. Regeneration is possible in u We need no longer live in ignorance or materialit

The second reaction is enlightenment. Since Go is light or complete understanding of Truth, "th glory of the Lord" shines round about the idea tha our true self is divine, even when it first enters ou consciousness. The result is exaltation, "a multitud of the heavenly host [high spiritual ideas and a pirations] praising God, and saying,

Glory to God in the highest."

Only in the highest reaches of mind and heart ar we conscious of rendering glory to God.

The "Lord" or spiritual I AM makes known t us the truth of the new birth, but before we can un derstand its full meaning we must prove it to ou selves. "They came with haste, and found both Mar and Joseph, and the babe lying in the manger." Th union of love and wisdom in mind produces th Christ idea. At first it seems out of place in a mate rial or matter-of-fact mind, but by degrees it fill the whole mind, the external interests as well as th inner mental life, and we try to put what we hav experienced into usable form.

QUESTIONS

1. What is the signficance of the birth of Jesus in Bethlehem rather than in Nazareth?
2. How does the idea of the Christ as our true nature first come to us?

3. What are our first reactions to the thought that our nature is divine?
4. What do the shepherds represent?

Lesson 13, December 27, 1959

UNITY SUBJECT—*The Effect of Prayer on Faith.*

NTERNATIONAL SUBJECT—*God Is Our Help.*—Acts 12:1-12.

1. Now about that time Herod the king put forth his ands to afflict certain of the church.

2. And he killed James the brother of John with the vord.

3. And when he saw that it pleased the Jews, he proeeded to seize Peter also. And *those* were the days of nleavened bread.

4. And when he had taken him, he put him in prison, nd delivered him to four quaternions of soldiers to guard im; intending after the Passover to bring him forth to ne people.

5. Peter therefore was kept in the prison: but prayer vas made earnestly of the church unto God for him.

6. And when Herod was about to bring him forth, ne same night Peter was sleeping between two soldiers, ound with two chains: and guards before the door kept ne prison.

7. And behold, an angel of the Lord stood by him, nd a light shined in the cell: and he smote Peter on the de, and awoke him, saying, Rise up quickly. And his nains fell off from his hands.

8. And the angel said unto him, Gird thyself, and ind on thy sandals. And he did so. And he saith unto im, Cast thy garment about thee, and follow me.

9. And he went out, and followed; and he knew not nat it was true which was done by the angel, but thought e saw a vision.

10. And when they were past the first and the second

guard, they came unto the iron gate that leadeth into th city; which opened to them of its own accord: and the went out, and passed on through one street; and straight way the angel departed from him.

11. And when Peter was come to himself, he said Now I know of a truth, that the Lord hath sent forth hi angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surnam was Mark; where many were gathered together and wer praying.

GOLDEN TEXT—*Casting all your anxiety upo him, because he careth for you.*—I Pet. 5:7.

SILENT PRAYER—*I recognize the power o prayer to free me from any limitation.*

The power of concerted prayer to accomplish it end has never been accurately gauged. Today's les son shows that it is virtually limitless. It is well there fore to consider the effect of prayer on faith.

Faith has always been more or less in bondag to worldly prestige and material power. This is a much the case today as it was when Herod cas Peter into prison to await the passage of the Pass over season, after which his death as a public spec tacle was expected to please the Jews. The prayer of a handful of devout believers in the Christ wa were not accounted a force to be reckoned with wher weighed in the balance with the might of th Roman conquerors. The latter doubtless did not ever consider that their captive had a chance of bein rescued from them.

To make assurance doubly sure the Roman chained prisoner and guards together so that th

lightest movement of the prisoner would be in-
tantly communicated to the guards. Prisoner and
guards ate, slept, and lived in an intimacy com-
parable to that of Siamese twins. From a material
viewpoint Peter's case seemed indeed hopeless.

When we consider the shackled condition of
man's faith, chained by fear and circumstance to the
power of wordly prestige and custom (the two
guards) and subjected to the personal will (Herod),
we see why it is often weak and why it accomplishes
so little of value. Peter had one recourse: the prayers
of the church. These were earnest and uninterrupted.
The church as a body stood by Peter, a true "angel
of the Lord."

The same presence that awakened Peter and
moved him to rise up quickly caused his guards to
remain in a deep sleep so that his movements and
the clanking of the broken chains failed to warn
them of what was taking place. Prayer quickens the
spiritually alert man but acts as an opiate on those
who are immersed in material consciousness. So
much is this the case that religion is defined as an
opiate by those who miss its true meaning.

Faith that is quickened by prayer is a sure guide
in all matters of deliverance from material bondage.
Peter lost no time in dressing and leaving the prison,
the doors opening to him of their own accord. We
today know that doors can be made to open with-
out the touch of human hands, merely by electrical
impulses trained on them. Quickened faith in the
mental realm is the counterpart of the electrical im-
pulse in the mechanical realm. The barred door to
freedom opens wide to cumulative faith.

The hold of worldly custom and of deference to worldly power is so great that not even a man's faith enables him to accept the logical result of prayer. Peter did not realize that he was walking unhindered out of prison, stepping carefully over the sleeping guards. He thought that he was only dreaming of deliverance, as he had perhaps done many times before. The dream come true was beyond belief, although it was the result of belief.

That prayer earnestly and faithfully made is answered literally and definitely is a truth that dawns slowly on the mind accustomed to rely on material processes. Many persons fail to recognize answer to prayer. Again, faith that is fixed earnestly on God gives little thought to the method of prayer's outworking. So Peter thought he was dreaming until he "was come to himself," some distance away from the prison. Until then he had been absorbed in action. When he had time for reflection he understood why he was free. He must have known that the church had been praying for him, and that in each of his swift, sure movements he had been inspired and guided by the spiritual impulse engendered by those prayers, just as his chains had fallen off and the doors had opened in response to the same impulse.

All these things considered, it was but logical that he should go direct to the home of Mary, the mother of John Mark, where he knew that those who were praying for him would be found. Peter did not remain there, stopping only long enough to give the news of his deliverance before seeking a more secluded place.

Peter's brethren had been praying earnestly for him, but when the answer came literally, they could not accept or believe it. Men may so lose themselves in prayer that they forget the force it generates and the law it follows. Opposing this irrestible force there is no immovable body. Faithful, earnest prayer always accomplishes its end even though the end may go unrecognized.

QUESTIONS

1. To what is man's faith sometimes in bondage?
2. What do the two guards and Herod represent?
3. What was "the angel of the Lord" that stood by Peter?
4. Why did not Peter and the church recognize the answer to their prayers?

When You Pray

R. H. Grenville

Be still. Be very still, and know that He
Is God, and not a power that dwells apart,
But omniscient love, Father and fashioner
Of all, the very beating of your heart.

Ponder upon His word in quietness;
Hush the mad tumult of incessant sound.
For you, the living temple of His peace
And power, stand even now on holy ground.

"Ask, and ye shall receive"; lift up your eyes
To him who waits in longing to bestow
Himself on you, the holy heritage
Of all-inclusive Good. "Be still, and know."

Silent UNITY

Christ is born in me. The light of Hi presence shines in my heart and illumine my way.

The Society of Silent Unity, founded more than fift years ago, is the healing department of Unity School minis tering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offering of those to whom we minister. "Give, and it shall be give unto you; good measure, pressed down, shaken togethe running over."

Our Silent Unity group numbers some hundred conse crated workers who are devoting their lives to God's wor for humanity. They are proving daily that physical, finan cial, mental, and spiritual difficulties can be overcome b righteous prayer. Even though everything else may hav failed, we shall pray *with* you, for we have faith that "wit God all things are possible."

We pray *with* you and also instruct you how to pray t the Father in secret in order that you may help yourself Silent Unity is praying always, and your co-operation i prayer is of mutual benefit. Do not hesitate to write to u for help because your problem is personal. All correspond ence is confidential.

Address your request to Society of Silent Unity, Lee' Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

He Shall Have Abundance

'VE KNOWN FOR SOME time that I would have to nake a radical change in my way of living. I had a arge home, and my sole income was derived from enting all the rooms except my kitchen and living oom, which I reserved for myself. As the cost of iving went higher and higher, I had to do more nd more of the heavy work, including the outside naintenance work; and for the last few years there nas been no time for rest and recreation, and for the elaxation I needed for my metaphysical studies. I knew that this was all wrong but what was I to do?

If I sold the house, my income would cease. I had put it up for sale on two occasions, and the nly offers I had received would not support me for nore than three years—and then what? Being close o eighty years of age, and hampered by cataracts n both eyes (which you are helping me with), employment of any kind seemed unlikely. I knew that prayer was the only answer and I decided to go head, offer the house for sale, and leave the rest o God.

As soon as I reached that new assurance, I called

a real estate man and asked him to give me an ap praisal of the house. He was here within the hou and the next day he came back with a prospect wh offered me several thousand dollars more than I ha dared hope for. And what's more! he felt that h was getting a bargain. The next day we were i escrow!

My daughters and my friends call it the mos amazing piece of luck they have ever heard of; bu of course, we in metaphysics know that luck didn enter into it at all. The only magic about it is i that little cardboard box, the prosperity bank, an learning how to use it. Please send me another on right away.—*Mrs. M.C.McG., California.*

I Am the Light

I WROTE YOU ONLY a few days ago asking for you help in prayer, and this is just a little note to let yo know that my joy and spiritual awareness have jus been wonderful of late!

The most vivid awareness and understanding o I AM has been awakened in me. I have had s many blessings of understanding in the past, and ye this was never really so clear and alive to me unt now. I can really see now that there is nothing t strive for, worry about, or feel any lack of becaus we already are at one with all the beauty and realit there is and only need to become aware of that whic already is. We need only realize that wherever w are, All-Good is; that God's right action is now an every instant, and if we seem to be having to wa for something we desire, God's right action is sti

ght now, and everything is being taken care of. Of ourse, this is not new, but doesn't it seem new and vonderful when it becomes alive to you individually, vhen it becomes yours? Such realizations bring ome with new vividness that all of living, every ingle instant, is a wondrous and glorious experience n reality; a real adventure beyond knowing until ou have become aware of it. Outer circumstances, hysically, are just the same as they were when I vrote you, but within me is a glorious new understanding and peace.

Bless you all for your prayers that have made his possible.—*Mrs. R.A., California.*

My Help Cometh from Jehovah

PLEASE SEND A COPY of *Let There Be Light,* by Elizaeth Sand Turner. I noticed a copy of this book on he desk of another employee in my office and picked up and glanced through the pages. I am a very ew reader of the Bible and, of course, am having ny troubles understanding it.

This employee keeps a copy of your monthly UNITY on her desk at all times and refers to it contantly. She has such peace of mind, such a serene ersonality, and such an outgoing spirit that it is ontagious, and I find myself constantly talking to er about the spiritual things of life.

I wanted you to know that your literature is an nspiration and guide to many people and that the bove employee made me a gift of your *Weekly Unity,* which is becoming very important to me each lay.—*Mrs. M.E.B., Oklahoma.*

He Is My Refuge

IN REGARD TO THE letter that I wrote you recently re garding the possibility of my services being termi nated due to the reduction in force at the plan where I am employed, I wish to thank you for you prayers and help.

After writing you, instead of relaxing on the jo and leaving the work to be done after I was gone I worked very hard to show the work to the one who would have to do it, and daily I offered prayer for all who had anything to do with my bein retained on the job.

I was given the date on which my services woul terminate, but I kept believing that if the work wa for me and if it was best in every way for me t stay, it would be worked out that way.

Just three days before my severance date I wa called into the office and told that I would be re tained permanently. Thank you, and may God bles each of you.—*Mrs. A.B.I., Arkansas.*

Father, I Thank Thee

LAST WEEK I WROTE TO YOU asking for your prayer for the sale of our house, which was keeping me fron joining my husband.

We had become so discouraged, because we ha been trying to sell for over six months. As soon as had mailed the letter, I felt a renewal of faith.

On Tuesday, May 5, a couple walked in an bought the house!

We thank you for your sincere thoughts an prayers.—*Mrs. C.L.K., California.*

e following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

ningham—Catherine Thrower, 2803 Highland

bile—Marian Baker, 1156 Springhill

ARIZONA

oenix—Herbert Penn, 1745 W Northern

son—Lillian Cook, 2119 E Water

ARKANSAS

le Rock—Mamie Spencer, 1504 Spring

CALIFORNIA

ambra—Albert Ransford, 25 N 2d

burn—John Hinkle, Congregational church

erly Hills—Ruth Rae, 200 S Canon

bank—Joseph & Mildred Haggerty, 209 Cordova

tro Valley—Miki Bowen, 1025 Crow canyon rd

npton—Margaret Butterworth, 411 S anta Fe

una—Frances Flickinger, 17157 E adillo

ver City—Carroll Moore, 3979 Tilden

ondido—Alma Ladd, 209 E 5th

sno—Edward Jennens, 985 Palm

ndale—Clifford Carpenter, 119 S enwood

ntington Park—Edna Drebert, 7900 tate

lewood—Frank Hax, 820 Java

Crescenta—June Jones, 2819 Montrose

Jolla—Lola Mays, 5455 La Jolla

g Beach—Sarah Switzer, 935 E Broadway

Angeles—Ernest C Wilson, 635 S anhattan Pl; Helen Mouton, 4419 ettler; Carrie Love, 80 Orange pl; sobel Stoneman, 1420 Westwood

nhattan Beach—Winifred Dietz, 32d & Highland

rced—Cecil Lake, Tioga hotel

desto—Russell Kemp, 201 Eye

nrovia—Irene Malloy, 2567 S Myrtle

nterey—Sonja Samiran, 135 W Franklin

pa—Helen Wade, Churchill manor Brown & Oak

rth Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd

kland—Alma Morse, 144 Athol

eanside—Gilberta Sommer, 1st & Pitmar

lm Springs—Viola Lukawiecki, penthouse 30, the Plaza

sadena—Max Flickinger, 1243 North Lake

mona—Gertrude Tuntland, 524 E Pasadena

dlands—Harriet Nicholls, 235 Nordina

chmond—Edna LeSage, 1108 Nevin

Riverside—Unity, 3945 Locust

Sacramento—John Hunter, 1127 9th; Marjorie Studebaker, 4[illegible] Norr ave

San Bernardino—Henry & Harriet Nicholls, 7[illegible] D st

San Diego—Wendell Merton, [illegible] Thorn

San Francisco—Mary Scully, 25 Fulton; Irene Higgins, 2[illegible] Geary

San Gabriel—Warren Kreitz, 427 S Pine

San Jose—Lee Norquest, 1[illegible] the Alameda

San Leandro—Barbara Lyon, 2[illegible] Joaquin

San Mateo—Cleo Lee, 34 2d ave

San Pedro—Helen Wade, 7[illegible] Mesa

Santa Ana—C Leroy Tuntland, 3[illegible] N Broadway

Santa Barbara—Wm Helmbold, 227 E Arrellaga

Santa Cruz—Pauline Powell, 407 Broadway

Santa Monica—Sue Sifring, 1245 4th

Santa Rosa—Helen Wade, 1118 Sonoma

Stockton—Grace & Laurance Swannell, 48 W Poplar

Temple City—Glenna Arrowsmith, 5950 N Temple City blvd

Van Nuys—Rose Schneider, 13250 Chandler

Ventura—Wm Noonan, 2020 E Main

Vista—Gilberta Sommer, 352 Lado de Loma

Walnut Creek—Marie Giles, 1360 Locust

Whittier—Robert Burke, College at Bright

Yucaipa—Rosemary Williams, 34944 Yucaipa

COLORADO

Colorado Springs—Charles Neal, 317 E Boulder

Denver—Alice Johnson, 1410 High

Grand Junction—Mabel Donaldson, 2205 N 12

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West Hartford—Merton Thorpe, 1 Walbridge rd.

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Delray Beach—Eva Rosencrans, 415 E Atlantic

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Ft Myers—Ann Werner, 1200 Lafayette

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Lakeland—Lucile Miller, 214 S Iowa
Lake Worth—Mary Kupferle, 628 No H
Miami—John Baughman, 412 NE 22d St
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Pompano Beach—Frances Jarrell, 5 NE 27 ave
Sanford—Josephine Stuckie, Perkins bldg
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S; Catherine Brooks, 511 Prescott S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 1957 S Flagler
Winter Haven—Rae Vaughn, 401 Ave A-NE

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Atlanta—Marie Guental, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Marie Guental, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs Hotel
Bloomington—Arthur Tanner, Prairie at Monroe
Champaign—Viretta Sutherland, 212 W Hill
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Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Oak Park—Warren Meyer, 104 N Oak Park
Peoria—Eva Conover, 622 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Indianapolis—Charles Roth, 907 N Delaware

IOWA

Des Moines—George Bogeson, 3118 Grand

KANSAS

Topeka—Harriet Pfouts, Jayhawk h
Wichita—Carl & Lois Moran, 2160 Oliver

KENTUCKY

Louisville—Charles Korfhage, 757 Brook; Ruth Cox, 2907 Virginia

LOUISIANA

Baton Rouge—Helen Robert, Cap House
New Orleans—Elois Echlin, 6966 Cat Ruth Murphy, 3722 St Charles
Shreveport—Katheryn Jarvis, 721 Col

MAINE

Portland—Grace Dickhaut, 93 H

MARYLAND

Baltimore—E Roy Feldt, Southern h

MASSACHUSETTS

Boston—Elinor McDonald, 30 Hunt ton
Cambridge—Edna Titus, 881 Massa setts
Worcester—Marjorie Russell, 544 Mai

MICHIGAN

Ann Arbor—Marie Munro, 310 S S
Battle Creek—Kenneth Brabeau, 286 Capitol
Bay City—Aelola James, N Jefferson
Birmingham—Frank Glabach, 1128 Maple
Detroit—Eric & Catherine Butterwo 17505 2d blvd; Virginia Shipley, Empire bldg; Lois Anderson, Englewood; Estelle Palmer, 1 Goodwin
E Lansing—Roxie Miller, 425 W Gr River
Flint—David Williamson, 727 Ea
Grand Rapids—Leon Miller, 530 Se ner ave NW
Grosse Pte Woods—Eve Edeen, 2 Mack
Jackson—Kenneth Brabeau, Dwight h
Kalamazoo—Amy Moffett, 209 W Du
Lansing—Nora Hines, 2511 S Washingt
Midland—Aelola James, Community c ter bldg
Muskegon—Leon Miller, YWCA
Pontiac—Unity, 70 Chamberlin
Royal Oak—Walfred Taurainen, 2 Crooks

MINNESOTA

Minneapolis—Eugene Sorflaten, 2 Hennepin

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Kansas City—Louis E & Ethel Me 707 W 47th; Geo Hilbert, 529 Antioch
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Cente
Overland—Kate Evans, 2422 Goodal
Springfield—Polly Weeks, 1300 E

Joseph—Osla Jones, 1202 Felix
Louis—Dale Batesole, Skinker & Forsyth; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Louise Lawrence, 4328 Easton

MONTANA

Billings—Jess McGuire, 101 Lewis
Bozeman—Mary Wessell, 103½ Bridger-arms
Butte—Esther Lewis, 300 S Montana
Great Falls—Ann Winstead, 1023 2 ave S
Livingston—Mary Wessell, 322½ W Callender

NEBRASKA

Omaha—Lloyd Gibbs, 1317 N 42d

NEVADA

Reno—Ray Caswell, 847 N Center

NEW JERSEY

Asbury Park—John Manola, 3d & Emory
Bergenfield—Esther Zimmerman, 262 S Washington
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, 20 Hill
Paterson—Louise Gerhold, YMCA 128 Ward
Ridgewood—Louise Gerhold, 365 Maple
Trenton—Edith Berry, 489 W State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW; Thomas Coates, 112 San Pedro SE

NEW YORK

Buffalo—Lillian Matthews, 1243 Delaware
Flushing—Unity, 135-42 40 rd
Forest Hills—Unity, Tennis Grill, 6 turns
Great Neck—Emma Jean Sartori, Community church
Ithaca—Howard Bradford, 436 N Geneva
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—J Sig Paulson, 143 W 51; Crichton Boatwright, 23 E 37; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Flash Washington, 50 W 125; Unity, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Syracuse—Howard Bradford, 300 W Seneca turnpike
Valley Stream—Stella Wrenn, 14 E Mineola
White Plains—Eleanor Drew, 254 Martin

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 2508 Market N
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Norman Olsson, Hotel Cleveland; Winifred Wilkinson, 3615 Euclid
Columbus—Curtis Wilson, 3568 Olentangy River rd
Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Mansfield—Carol Whipple, 388½ Park ave W
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cronley, 218 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 106 S First
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Katharine Bosworth, 995 S Oakdale
Portland—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17
Ponce—Esteban Rodriguez, General Delivery

TENNESSEE

Memphis—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
Nashville—Ken Tiffany, 1816 Broad

TEXAS

Amarillo—Eugene Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, 202 E Main

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 270 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald & Dorothy O'Connor, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, Masonic temple

WEST VIRGINIA

Wheeling—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

Madison—Fern Mack, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedey
Ottawa—May Duncan, Kings Daugh bldg, Laurier ave
London—Herbert Nicklin, YM-YWCA
Toronto—Mary & George Dunning, Eglinton ave W
Vancouver—Ross Breakwell, 1605 W ave
Winnipeg—Unity, 356 Furby

ENGLAND

Easington Village—Thomas Merrin 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikking Ashdown rd
Sunderland—T Merrington, Co Durh

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Ital Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenk Deutschherrenstr 190, Bad Goodesberg/Lannerdorf, British Zone; in Swedish & Finn Maija Bloomberg, Tevakoski, Finland: W A DaSilva, Caixa 1340, Sao Paulo, Br *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Unity Books

	Beginning Again	$2.00
	Bel	2.00
	Doctor Houston Speaking ..... *German, English,* each	2.00
	Favorite Unity Radio Talks	2.00
	God a Present Help	2.00
	God Is the Answer ..... *Dutch, English,* each	2.00
	Great Physician, The ..... *English, Spanish,* each	2.00
	How I Used Truth .. *German, English, Greek, Swedish,* each	2.00
	How to Let God Help You . *English, Greek, Spanish,* each	2.00
	Lessons in Truth ..... *English, Japanese, Swedish, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	2.00
inners	More Wonderful You, A	2.00
Truth	Myrtle Fillmore's Healing Letters	2.00
	New Ways to Solve Old Problems	2.00
	Peace Begins at Home	2.00
	Practical Christianity for You	2.00
	Prove Me Now	2.00
	Special Methods for Attaining Spiritual Mastery	2.00
	Story of Unity, The	2.00
	Things to Be Remembered	2.00
	Unity's Seventy Years of Faith and Works	5.00
	Unity Vegetarian Cookbook	2.00
	Whatsoever Ye Shall Ask ..... *French, English,* each	2.00
	You and Your Child	2.00
	Christian Healing ..... *German, English,* each	2.00
	Divine Remedies ..... *French, English,* each	2.00
Healing	Jesus Christ Heals	2.00
	Truth Ideas of an M.D. ..... *Italian, German, English,* each	2.00
	You Can Be Healed ..... *Swedish, English,* each	2.00
	Both Riches and Honor ..... *French, English,* each	2.00
	Prayer in the Market Place	2.00
	Prosperity	2.00
sperity	Prosperity's Ten Commandments	2.00
	Working with God ..... *German, English,* each	2.00
	Best-Loved Unity Poems	2.00
	Be of Good Courage	2.00
	God Never Fails	2.00
	Household of Faith, The	5.00
piration	Lovingly in the Hands of the Father .. *German, English,* each	2.00
	Mightier than Circumstance	2.00
	Prayer Changes Things	2.00
	Sunlit Way, The	2.00
	Effectual Prayer	2.00
Devotion	Holy Bible, American Standard Version	7.00
	Keep a True Lent	2.00
	Atom-Smashing Power of Mind	2.00
	Christ Enthroned in Man	2.00
	Have We Lived Before?	2.00
	Know Thyself	2.00
	Let There Be Light	3.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	3.00
vanced	Mysteries of John	2.00
dy	Revealing Word, The	3.00
	Selected Studies	2.00
	Talks on Truth	2.00
	Teach Us to Pray ..... *French, English,* each	2.00
	Twelve Powers of Man, The	2.00
	What Are You?	2.00
	Your Hope of Glory	3.00
	Adventures of the Seven Spartans	2.00
	Barky's New Home	2.00
	Barky and His Friends	2.00
r Children	Jet's Adventures	2.00
	Jet and the New Country	2.00
	Jet's Choice	2.00
	Story of Jesus, The	2.00

Give Bible Students This New Book

THE REVEALING WORD

If there are Bible students on your gift list, this book by Charles Fillmore can easily solve the problem of what to give them. It also offers a wealth of interest and enlightenment for those who may not be particularly interested in Bible study.

This book interprets words and phrases that are often used in Truth work, as well as many Biblical terms. Arranged like a dictionary so that any word can be found easily and quickly, it includes some 1200 entries such as *affirmation, denial, abundance, lack, health,* and *Holy Communion.* Multiple entries are given for some words, to give the comprehensive interpretation. Many items of historical interest are included.

This lovely new book is a valuable addition to any Truth library. It is priced at $3 a copy.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

NEWS *from* UNITY

aking Resolutions New Way

The first day of another ır will be here before too ıg, and with this in mind e editors of *Weekly Unity* ve scheduled the article 'he Beginning and the d," by Esther Freshman, r their December 27 issue. ıis article tells about a new y of making resolutions r the new year—a spiritual art for your course.

A good resolution for the w year is to let *Weekly ıity* help you each week th its regular weekly mes-ge of Truth. It has poems d Truth articles to uplift u, a message from Silent ıity and a column by owell Fillmore, president of ıity School, to guide you your Truth study, as well Bible Lessons based on the ternational Sunday School ssons, letters from readers out prayers answered, and other valuable features. *Weekly Unity* will come each week for a year—fifty-two copies —for $2.

Free Christmas Service Available

This month the *Unity Sunday-School Leaflet* offers an unusual Christmas service that will be helpful in planning Sunday-school and church programs for Christmas. This service is a dedication of the Christmas tree, and it appears in the December 6 issue.

Planned for use with a narrator, it includes affirmations that listeners may use as a response, suggestions for songs and hymns to be used as background music, Bible quotations about trees, and some interesting historical information about Christmas trees. Martin Luther is believed to have originated the Christmas tree custom, and

the Hessian soldiers at Valley Forge are thought to have used the first Christmas tree in America.

If you would like a copy of this dedication service without charge, just write to Unity School, Lee's Summit, Missouri, and ask for the "Dedication of the Christmas Tree."

A Steady Increase of Customers

"I would like to say," writes a *Good Business* reader in Massachusetts, "that I am using many of the Unity ideas in my own business, which is a sales and service organization. I feel that my business is being blessed by a steady increase in customers and by the unfolding of new ideas through divine guidance."

And another man in Michigan writes, "*Good Business* is a very helpful magazine. I find the examples of personal experience of people in industry a great help in talking to others (and to myself) when critical personal problems and situations arise."

Each month *Good Business* offers practical articles by and about those who have succeeded in business through applying Christian principles. The December issue includes "Parable of the Shoes," Freda K. Routh, which te of a shoemaker who learn how to make life happier those who came to him have their shoes repair *Good Business* is $2 a y for twelve monthly issues.

New Pamphlet Added to List

"The Years That the Loc Hath Eaten" is the name the new pamphlet that h recently been added to t list of five-cent Unity pa phlets. This article was wr ten by Sue Sikking, who the Unity minister in Sa Monica, California, and brought help to a great ma readers when it appeared *Daily Word*. In this arti Mrs. Sikking tells how may reclaim years that feel we have wasted or lo

This pamphlet is one more than 150 five-cent Un pamphlets that cover almo any subject that one could d sire; you may also order a sortments on healing, hum relations, prayer, prosperi and other subjects.

If you would like to ha a complete list of Unit five-cent pamphlets witho charge, simply request from Unity School of Chr tianity at Lee's Summit, M souri.

ories Can Guide ildren Best

Children have always loved ries—about faraway lands l about near-at-home places, . And such stories pro- e the perfect way to im- nt worthy spiritual values l character-building ideas their minds, for children consciously emulate their ion heroes.

Wee Wisdom, Unity's uth magazine for boys and ls, has long used stories to p children establish high, ward-reaching aims that l carry them on through a opy, useful adult life.

For instance, the story nowbound Christmas," by ircia Morgan, which ap- ars in December *Wee Wis- m,* tells of a mountain ich that is snowed-in so t no one can go into town, l of the merry "home- de" Christmas that a little l, her family, and their ich hands had when they de the best of the situa- n and used their ingenuity l the materials they had on nd. Children will also like e rhymed story "The White per Angel," by Myrtle S. ord; "The Big Half," by ayne C. Lee; and the many ner exciting features in De- mber, including the instruc- ns for making Christmas bells for decorations, from ordinary tin can tops and other material that they have around the house.

The constructive entertainment and guidance of *Wee Wisdom* will come to any boy or girl for a whole year for $2—twelve colorful, helpful issues.

Coming Next Month in UNITY

How much actual healing power do we have? Can we perform such healing miracles as Jesus did, or must we depend on outside forces? Is the ability to heal limited to Truth teachers today, or can anyone apply it to his immediate needs?

We all have this power, according to Catherine Thrower in her article "You Have Healing Power," which will appear in the January issue of UNITY. "Truly our body is a temple of healing power," she tells us, "because Christ in us is glorious. This glorious Christ nature housed within our body temple is filled with healing power." Giving a number of instances of healings that she has witnessed, including the healing of her own infant son, she explains simply how we may make use of this power.

Be sure to look for this wonderfully inspiring article next month in UNITY, and to share it with friends who may need its help.

No Room for Differences

"The little store was filled with a happy warmth," writes Phil Pierson, "and my spontaneous smile was freely returned by my fellow shoppers. As I stepped out into the street, the warmth followed me."

"Peace to the World" is the title of his article, which appears in *Daily Word* for December, describing the peace he found as he visited parts of France, Germany, Iceland, and then returned home for Christmas. He tells of the oneness he felt with the people he met, which left no room for any feeling of difference in nationality. "It matters not who you are, or where you are," he assures. "The peace that you desire for your life, and for the world, can begin now."

Also of interest in the December issue is the article "From Now till Christmas," by Martha Smock, as well as the prayer, meditation, and Bible verse for each day. *Daily Word* comes monthly and is priced at $2 a year.

December Features for Young People

Progress, the magazi youth turns to, offers ma helpful and enjoyable fe tures this month to give pra tical aid and sheer entertai ment:

"The Gentleman Takes Bow," by Dorothy Earlan son. In this fast-moving sto Tony Lawson discovers th he is about to lose his gi Julie, to a handsome cadet a snappy-looking military ur form, in spite of the fact th he (Tony) was voted fo athlete at high school ar the best dancer at the tec center. What Tony does abo the situation makes excitin and entertaining reading.

"What Gift Will Yo Give?" by Faith Raeder; th article will give many hel ful and practical suggestion for choosing the right Chris mas gift for each person o their gift list.

"Are You a Hero?" b Annie Laurie Von Tungel this article will help your people to see that they ma be placing too low an evalu tion on their own worth.

Each month *Progress* brin features to interest and hel young people live successfu ly. Pocket-sized, with ma photographs, it comes twel times a year for $2.

4 Special Gift Books

UNITY'S SEVENTY YEARS OF FAITH AND WORKS (New)—To read this book is a richly rewarding experience for anyone. This book will bring you the fascinating story of the Unity work today and how it has helped countless persons since it began; quality binding, fine paper; photographs in color and in black-and-white. Price, $5.

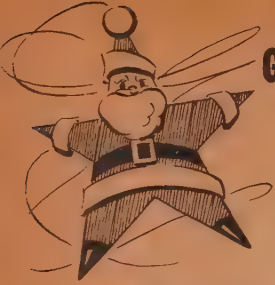
THE UNITY TREASURE CHEST—83 of the best articles that have appeared in the Unity periodicals, on health, prosperity, prayer, and many other subjects, by Marcus Bach, Emmet Fox, the Fillmores, and many others. Price, $4.95.

THE GOOD BUSINESS TREASURE CHEST—75 of the best articles that have appeared in *Good Business* magazine, by Wilferd A. Peterson, Ernest C. Wilson, Alexander Lake, and others, on such subjects as "Any Job You Want," "The Truth about Debt," and many more. Price, $4.95.

THE HOUSEHOLD OF FAITH—The story of Unity told in the refreshing narrative style of James Dillet Freeman; includes selected articles by Charles Fillmore; rich binding, colorful dust jacket. Price, $5.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI



GIVE CHILDREN BOOKS FOR CHRISTMAS

Any of these Unity books for children will make welcome Christmas gifts for the younger set:

Barky and His Friends, Barky's New Home—Two read-aloud books in rhymed prose, by Georgia Tucker Smith, about a little dog named Barky; for younger children. $2 each.

Jet's Adventures, Jet and the New Country, Jet's Choice—Three books by Bula Hahn about a pioneer boy named Jet and his family; illustrated; for older children; $2 each.

Adventures of the Seven Spartans—Exciting short stories by Lawrent Lee, about a children's club and its members; illustrated; for older children; price, $2.

Teach Me to Pray, Thank You, God—These two books by Bill and Bernard Martin will teach children how to pray; the first is for older children, the second for younger children; $2 each.

The Story of Jesus—Fourteen vivid New Testament stories by Aylesa Forsee, illustrated; for older children; price, $2.

Practical Christianity for You—James E. Sweaney's practical help for teen-agers in solving their problems. Price, $2.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

New CHRISTMAS GREETING BOOKLET

Looking at Christmas is the title of this year's Christmas Greeting Booklet; it includes articles and poems of warmest Christmas inspiration such as "The Story Teller," by Marguerite Nixon; "Faith in Santa Claus," by Myrtle Fillmore; and "Picture the Birth of the Christ Child," by Mary L. Kupferle.

1959 Christmas Booklet Assortment

Looking at Christmas (new)
The Christmas Spirit
God Bless Your Christmas
I Wish You Merry Christmas
Merry Christmas to You
Merry Christmas! Happy New Year!
A Christmas Letter
May Christmas Bless You

Unity Christmas Greeting Booklets say so much more than the traditional greeting card that they provide the perfect way to send good wishes to your friends. Pocket-sized, with covers in color, they come complete with special envelopes ready to be addressed and mailed to your friends.

Order the assortment of 8 booklets listed above for $1; or 8 copies of *Looking at Christmas* for $1; or make your own selection at 15 cents each, 8 for $1. Order today to have your booklets in time to mail before Christmas.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

7 Unity Gift Books

$2 each

DIVINE REMEDIES—*for Healing;* specific healing treatments for more than 100 ailments.

GOD NEVER FAILS—*for Assurance;* Mary L. Kupferle gives step-by-step advice for solving daily problems through Truth.

HOW I USED TRUTH—*for Demonstration;* H. Emilie Cady's powerful book outlining her methods for successful living.

WORKING WITH GOD—*for Men;* Gardner Hunting gives definite instructions for using God's help in your work, whatever and wherever it may be.

EFFECTUAL PRAYER—*for Prayer;* in Part One, Frances W. Foulks tells how to pray; in Part Two gives 100 prayers for special needs.

PEACE BEGINS AT HOME—*for Harmony;* Clara Beranger shows how to set our own minds at peace and exert a peaceful influence on our lives and on our world.

PRAYER IN THE MARKET PLACE—*for Prosperity;* a collection of popular articles from *Good Business* magazine showing how people have actually found prosperity through God's help.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

UNITY PERIODICALS

Are Year-Long Gifts

DAILY WORD—a prayer, meditation, and Bible verse for each day of the month; short articles and poems, cover in color. $2 a year.

WEEKLY UNITY—eight weekly pages of articles, poems, a column by Lowell Fillmore, and a message from Silent Unity. $2 a year.

UNITY—100 pages a month of Truth articles, poems, Bible lessons, and other features. Charles Fillmore's writings appear regularly. $2 a year (See the handy gift order blank inclosed in this issue).

GOOD BUSINESS—Helpful articles for successful living in the workaday world. Quotations, feature departments. $2 a year.

PROGRESS—Helps young people solve their problems through Truth; modern, illustrated; action stories, pictures, special features. $2 a year.

WEE WISDOM—Truth ideas for children in fascinating stories and fun-filled features. $2 a year.

SPECIAL INTRODUCTORY OFFER
(for all Unity periodicals except *Wee Wisdom*)
Christmas Gifts to NEW Friends, $1 a Year

ORDER NOW, PAY LATER—just ask for a Prosperity Bank with your order. The order will be entered now, for Christmas delivery, and you have seven weeks to save the payment for it in the Prosperity Bank.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Keeper of the Flame

Berniece Ayers Hall

A candle has a mission! It must learn
To lift a high white flame from one small spark
Divinely kindled. It was made to burn
With steady, quenchless fire, and pierce the dark.
A candle knows the touch of God's own hand
Protecting it when winds would snuff it out;
It must send forth its light across the land!

So must my life's small candle never doubt!
It, too, was molded by the Father's plan
And has a sacred mission. It must lift
A perfect love to light the path of man,
If it would merit life, yea, God's good gift.
It must soar high, honoring the name
Of Him who is the keeper of the flame!

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